

A  
*Weeks Preparation*

Toward a  
WORTHY RECEIVING  
OF THE  
**Lords Supper**

AFTER THE  
Warning of the Church

For the Celebration of the

*Holy Communion.*

IN  
MEDITATIONS and PRAYERS  
for Morning and Evening, for every Day  
in the WEEK.

ALSO

Some MEDITATIONS to live well after  
the Receiving the *Holy Sacrament.*

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*The Eight and Thirtieth Edition.*

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London, Printed for Sam. Keble, at the Turk's-  
head in Fleetstreet, over against Fetter-  
lane, 1719.

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# IMPRIMATUR

Joannes Battely Reve-  
rendissimo in Chr. Pat.  
& Dom. Domino Guli-  
elmo Archiep. Cant. &  
Sacris Domesticis.

Jan. 29th. 1685.  
Ex Ædibus Lambethanis.

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THE



# THE PREFACE

**T**HE Mark at which all good Designs and Acts take their Aim, is the Glory of God, and the Good of Man, in order to his Glory: To this Scope, this Weeks Preparation to the Holy Sacrament tends: First, to advance God in his Honour; the second, to promote the Welfare of our Souls: The Style of it is fit for Closets, plain and useful, the Matter is of the greatest Concernment to Christian Religion:

Lamentable are the Ruins into which the Natures of Man are generally fallen by their Sins, in not coming to this Holy Communion, but walk in By-ways of their own, which are called in Holy Scripture, the ways of the Wicked, that broad way which leadeth to Destruction, being ignorant of the way of Life and Peace: For Religion is the Worship or Service of God, for which God made Man in this

A 3 World,

## The P R E F A C E.

*World, and for to live happy with himself in another World; and the means to be so happy, is to serve God according to the true Christian Religion of the Church of England, as it is by Law establish'd; and to Believe, Do and Pray aright, according to the strictest Rules of this Religion; let us be Humble and Diligent, and let the Service of God be our greatest Care, and greatest Employment; we living in so good times, in the Arms. of so good a King, whose Justice and Wisdom we lie down in Safety under, having now nothing to employ us but in the Service of God, and to live a Holy Life in Peace and mutual Charity, to enjoy the Blessings of the Government under so great and so good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of her holy Commands and Customs, I hope these Meditations and Prayers may do thy Soul some Service, (if thou be a Man, or a Woman, of another Soul, I wish thee possessed of a better Spirit) and let thy Profession be, to Contemplate Heaven*  
and

## The P R E F A C E.

and contemn Earth; and make it thy Practice and Business to live to God, and die for Christ's Religion, that is, to believe largely all which God says in his Word, briefly summ'd up in the Apostles Creed, which all Christians receive as the Rule of their Faith; and by the Ten Commandments we are to govern all our Actions, as the great Rules of our Life; for Solomon, who is so much celebrated in Scripture for his Wisdom, and Knowledge, hath purposely written a Book, the main Argument whereof is to enquire, wherein the chief Happiness of Man doth consist, in the conclusion, asserting every Man's greatest Interest and Happiness to consist in being Religious, Eccles. 12 Vers. 13. Let us hear the Conclusion of the whole Matter, Fear God and keep his Commandments, for this is the whole Duty of Man. And yet how few there are that perform it, which is not so much our Duty, as it ought to be our Delight. He that hath but once got the Habit of Adoring his Maker, will quickly find

## The P R E F A C E.

*Religion but a Pleasure; and that Law which seems so hard and unpleasing to the World, will be but a Recreation to his Soul; for every considerate Man, or Woman, after all their other Disquisitions, will find it to be their chief Interest, and that which doth deserve their utmost Care and Diligence.*

*But alas! How little is there of David's Piety amongst us now, when instead of delighting in God's Law we deface it more, and are so far from Meditating in it either Day or Night, that we never think upon it at all? Our Fore-Fathers taught their Children what to do, and what to avoid; and then Men were better. But when Men do strive to become Learned, and care not so much to become Good; and now we are taught to Dispute, rather than to live; let us learn to live well rather than to talk well, and let us spend that time in Prayer and Meditation, which we throw away upon such useless wranglings: Blessed are the times in which Men learn to dispute well that they may live the better,*

## The P R E F A C E.

*ter, since Obedience is the Love of God, and to do well is the Life of Religion : But it is the great Design of Satan, in a malicious Envy to Man, if he cannot spoil us of our Crown, then to rob us of our Comforts ; if he cannot deprive us of Grace, then to bereave us of our Peace.*

*You are called by your Heavenly Father to this Blessed Sacrament, that ye may have a Portion of the Inheritance of the Saints in Light, that ye may be Holy and Unreproveable in his sight in Love, and in Christ you are chosen, according to the purpose and good pleasure of God, not for your own Works and Merits, but for the Blessed Jesus : For he pray'd to his Father to give Him Them out of the World, when being ready to leave the World, and to go to the Father. Thus Beseeching God to enlarge the Comforts of his Holy Spirit in your Heart, and to prosper you in your Preparation to this Blessed Sacrament, and in all things that concern the Blessed Hope of the appearing of Jesus Christ our Mighty God and Saviour, I end and rest.*



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## The Warning on *Sunday* before the *Communion*.

**D**Early Beloved on Sunday next is proposed (through God's Assistance) to be administered to all such as shall be Religiously and Devoutly disposed, the comfortable Sacrament of the Body and Blood of Christ: To be by them received in Remembrance of his Meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven, &c.



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## Weeks Preparation.

Towards a Worthy Receiving of the Sacrament of the Lord's Supper.

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*On Monday Morning, and the rest of the Week, when we first Awake.*

**L**ighten my Eyes, O Lord, that I sleep not in Death.

Awake thou that sleepest, and arise from Death, and Christ shall give thee Light.

Open thou mine Eyes, O Lord, that I may see the Wonders of thy Law.

*At our first Rising.*

**I**N the Name of our Lord Jesus Christ, who was crucified for me, I arise from mine own Rest to do him Service.

## 2 A Weeks Preparation

Service. He by his Cross and Passion, Save me, Bless me, Govern me, and Keep me this Day, and for ever, *Amen.*

+ I laid me down and slept, and rose up again, for the Lord hath sustained me. O Lord, I commend this Day my Soul and my Body, with all the Faculties, Powers, and Actions of them both, beseeching thee to be ever with me, to direct, sanctify, and govern me in the Ways of thy Laws, and in the Works of thy Commandments; that through thy most mighty Protection, both here and ever, I may be preserved in Body and Soul, to serve Thee, the only true God, through Jesus Christ our Lord, *Amen.*

+ **A** Lmighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name, I beseech Thee mercifully to incline Thine Ear to me, and support my Weakness by the Mercy in my Preparation



for the Sacrament. 3

paration towards a worthy Receiving thy Holy Sacrament: And grant, O Lord that small Service, (my Prayers and Supplications,) which I shall do this Day, I may effectually obtain to the Relief of my Necessity, and the setting forth of thy Glory, through Jesus Christ our Lord, *Amen.*

*Our Father which art in Heaven, &c.*

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## Mondays Meditations in the Morning.

*Upon the most Holy Sacrament.*

**G**OD being an infinite God, as he hath his Being from himself, so hath he his Contentment in himself: He hath his Paradise in his own Bosom, his perfect Bliss in the Eternity of his own Fullness: And, O the Immensity of God's Love unto Man, in ordaining him no other Felicity than himself enjoys, giving himself to be  
Man's

#### 4      ~~A~~ ~~Weeks~~ Preparation

Man's end, Man's Happiness. This then is the comfortable Rest of Man's Soul, the Communion with God in Christ, O my God I trust in thee ; my Prayer O Lord, is founded upon Faith, my Faith upon thy Promises, so that because thou art my God, therefore I trust in thee, yea, because I trust in thee, therefore thou art my God ; my God, otherwise, O Christ, thou wert not my Jesus ; but O my Jesus, who savest me by thy Blood, in this thy Sacrament thou art set forth Crucified, and I behold thy Wounds from whence, by the Hand of Faith, I pluck forth these comfortable Words of Life, My Lord, and my God : My God ; Mine, for thou hast partaken of my Human Nature, and thou hast made me to partake of thy Divine Nature ; thou hast taken upon thee my Flesh, and thou hast communicated unto me of thy Spirit : In this thy Holy Sacrament thou communicatest Body and Blood, Flesh and Spirit, thy whole Manhood, yea thy  
thy

## for the Sacrament. 5

thy very Godhead too. Thy whole self was Mediator ; therefore thou art my God, and I trust in thee, I trust in thee to make good my Right to the Covenant of Grace, to make good my Claim to the Heavenly Inheritance, even to make good my Communion with thee in all thy Fullness ; a Communion so firm that the Bread and Wine I eat and drink, is not more really my Food, than thou my Jesus, in whom I believe and trust, art my God.

It is not that I trust in mine own Faith, but in thy Faithfulness ; not in mine own Repentance, but in thy Pardon ; not in mine own Preparation, but in thy Acceptance ; in Thee, in thy Merits, and in thy Mercies do I trust, let me not then be ashamed ; let me not be disappointed of my Hope, depriv'd of thy Blessing ; I trust in thee by this Sacrament, which I am going to, to be filled with good things, O let me not be sent empty away ; I trust in thee, as the  
Rock



## 6 A Weeks Preparation

Rock of my Salvation: Thou my God hast promised that whosoever trusteth in thee, shall not be confounded; be it then unto me according to thy Word. And seeing thou O God, mayest as soon not be, as be unfaithful, make my Trust as firm as thy Promise is sure, and so shall I not be confounded, as if I had taken a wrong course to be saved; but O my Jesus, Behold I am coming to Thee, another poor *Bartimæus*, so blind, that to shew me thy ways, thou must not only point them out, but also give me Eyes to see. I am to present my self to thy Table, as another impotent Cripple in the Temple; so that to lead me in thy Truth, thou must not only go before me, but give me Feet also to run after Thee: And that thou, my Jesus, (who art the same Yesterday, to Day, and for ever) wilt now, by a miraculous Power of thy Grace and Truth, even cure my Spiritual Lameness, and Ignorant Blindness; this is the ground  
of



## for the Sacrament. 7

of my Hopes, thy Promises; this is my Encouragement, thy Sacrament: In which Sacrament and Promises thou art exhibited unto my Soul, as the God of my Salvation: In thy Word thou hast given the Promise, and in thy Sacrament that Promise is sealed; that thou wilt save me from the Paths of Death, and lead me in the way of everlasting Life: And so Faithful art thou who hast promised, that safer is it for my Soul to be as low as Hell with a Promise, than to be as high as Heaven without it; tho' as low as Hell, yet would Hope bear me up; and tho' as high as Heaven, yet would Presumption throw me down.

Now for our comfortable Access to this most Holy Service, let us call to mind the first Institution of the same; how we have Christ in his own Precept and his Promise, *St. Matth. 25, 26. St. Luke 22. 19. His Precept, Do this. His Promise, This is my Body which*  
*was*

## 8      A Weeks Preparation

*was given for you, this is my Blood which was shed for you :* And lo ! here I offer you the Benefit of my Sufferings, and leave you a Pledge at parting, of my dearest Love, a New Testament, a New League or Covenant between God and Man, that God will now think on your Sins in Justice no more.

Christ our Saviour, when the time drew near that he should be betrayed and delivered up unto Death, he communeth with his Disciples after this manner, *St. Luke 22, 15.* I have earnestly desired to eat this Passover with you before I suffer, and he took Bread and Blessed it ; in like manner he took the Cup. In Consecrating the Elements of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth ; the Visible Elements, which he took and gave, declare two things : The one, that he would the Morrow following, make himself an Oblation for the Redemption of many upon the Altar of the Cross ; the other,

**for the Sacrament.** 9

other, That he would become unto the Faithful by this means a Table; in both, God hath the Glory, and Man the Benefits. The Faithful Communicant doth receive that which the Word sound, to wit, Preservation unto Life Everlasting, both to his Body and Soul: For the humbled Sinner believing in the Incarnation, Death and Passion of Jesus, and receiving this Bread and Wine, in Token that God hath given him for our Sins, and that he doth rely on him as his only Redeemer, this doth convey, to such a penitent Believer, all the Benefits of the Birth, and the Death of Jesus: And as the Bread and Wine being received, do communicate to us all the Strength and Comfort that they contain, so the worthy Receiver, by apprehending and embracing a crucified Saviour, draws Perswasions of his Pardon and Encouragement to his Graces, and so hath spiritually eat the Flesh, and drunk the Blood of Christ, so we may rejoyce in his Salvation,  
and

## 10 A Weeks Preparation

and represent with glad someHeartshis Sacrifice to God for our Expiation ; and fix ourEyes upon thatGlory where he is enthroned ; hoping we shall one day set down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

What should hinder me, O my Soul, from going to begin to be so happy ? Search and Try, Examine and Prove thy self ; hast thou not a mind to know and do the whole Will of God, with all thy Heart, and with all thy Soul, and with all thy Strength ?

Dost thou not chuse to be poor in Spirit, meek, merciful, pure in Heart, a Peace-maker, a penitent Sufferer for Righteousness sake ? And art thou not desirous to make an increase of all these by going to his Holy Table ? Be not discouraged then, but know, that the Lord hath chosen him that is Godly for himself. The Lord will hear when I call upon him : Go and offer the Sacrifices of Righteousness, and put thy Trust in the Lord.

*A Prayer, on Monday in the Morning  
as soon as we are dressed, for Grace to  
spend the Week and our Time well.*

**O** Eternal God ! who from all  
Eternity dost behold and love  
thy own Glories and Perfections infi-  
nite, and hast created me to do the  
Work of God after the manner of  
Man, and to serve thee in this Gene-  
ration, and according to my Capaci-  
ty ; Give me, O Lord, thy Grace, that  
I may be a curious and prudent Spen-  
der of my Time this Week, so as I  
may best prevent or resist all Tem-  
ptations. Let thy Grace so perpetu-  
ally assist and encourage my Endeavours, conduct my Will, and fortify  
my Intentions, that I may persevere  
in that Holy Condition which  
thou hast put me in by the Grace of  
the Covenant, and the Mercies of  
the Holy Jesus : O never let me fall  
into those Sins, and retire to that  
vain Conversation, from which the  
Eter-



## 12 A Weeks Preparation

Eternal and merciful Saviour of the World hath redeemed me; but let me grow in Grace, adding Virtue to Virtue, reducing my Purposes to Acts, and increasing my Acts till they grow into Habits, and by Habits till they be confirm'd: Let thy preventing Grace dash all Temptations in their Approach, that my Hopes be never discomposed, nor my Faith weakned, nor my Confidence made remiss, nor my Title and Portion in the Covenant be lessen'd: Take from me all Sloathfulness, and give me a diligent and an active Spirit, and Wisdom to choose my Employment, that I may do Works proportionable to my Person, and to the Dignity of a Christian, and may fill up all the Spaces of this Week in Meditations upon the most Holy Sacrament, with Actions of Religion and Charity; that when the Devil assaults me, he may not find me idle, and my dearest Lord at his sudden coming, may find me busy in lawful, necessary, and



## for the Sacrament. 13

and pious Actions, improving my Talent intrusted to me by thee, my Lord; that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy Mercy's Sake and my dearest Saviour's Sake, *Amen.*

*Now repair unto the publick Service of the Church; if you have Opportunity; if not you may make use of the Church of England Man's private Devotions, &c. To which is added, the Holy-Days or Holy-Fests and Fasts, as they are observ'd in the Church of England explain'd.*

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## Mondays Meditations. in the Evening.

*Upon the most Holy Sacrament.*

**C**onsider with your self, sometime before you intend to communicate, that you are invited to come, not only in the Presence, but unto the Table of God, to be one of the Guests of the Lord of the whole World, What manner of Love is this, that Heaven hath

## 14 A Weeks Preparation

hath manifested unto us? Who can refrain from Tears of Grief and Sorrow to think of his own Ingratitude, and from Tears of Joy to think of the wonderful Kindness of the Lord? Can you look on him who was pierced for our Sins, and not lament and mourn? Can you see his Bleeding Wounds, and not be troubled? No Pious Heart can be so hard: And yet when you consider that by those Stripes you are healed; that he hath washed us from our Sins in his Blood, that faithful Souls may take Sanctuary in his Wounds, and be secure and safe, you cannot choose but rejoyce in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love, and left unto us from the Love of our Beloved Saviour; it is convenient, (that to put away the Suspicion of Ingratitude,) it be received and handled with Love chiefly, seeing we can requite it in no other thing, the Love declared in ordaining  
the

**For the Sacrament.** 15

the Sacrament, so full of Love then by love; of which Love, God would that we should dispose, and so change it into what we see most pleasing to him: Whereupon Christ our Saviour, while he giveth us a token of his highest Love, with his Grace, with so many Merits of his preachings, Labours, Fastings, Prayers: So we, when we give to God our Love, we do give him all things which we have most precious: Hence it cometh, that God doth more esteem, and that more worthily too, of this one, Love, than of all other things in the World; neither doth he require any other thing of us, when elsewhere he saith, Prov. 23. 26. *My Son give me thy Heart*; that is to say, the love which is mine. Christ to shew his love towards us, has given us of his own Bread and of his own Cup: Nay, he hath given us his own Body as Bread, his own Blood as Wine, for the nourishment of our Souls.

Consider how great care our Saviour  
B our

## 16 A Weeks Preparation

our hath shewed towards us, in instituting this Sacrament, and bestowing it on poor Sinners; this was pure Love indeed, seeing nothing could be given more excellent, and more dear. And shall the Lusts of the World, O Lord, be greater in my Soul, than the Love of Thee? Shall the Temporary Delights of Sin drown the Memory of thy Glory in this Holy Sacrament? My Life is but a Span, and yet, I beseech thee, shorten that rather than it should be spent in a neglect of thee: Better this earthly Tabernacle should be dissolved, than become a Theater for Sin to revel in; let me pay Nature the debt I owe her, sooner than perhaps she should call for it, rather than run in score with thy Justice: 'Tis better I should die and be lost in the Memory of the World, than forget thee; Thou broughtest me from nothing, not to sin, but to serve thee at thy Table, and hast imprinted in me a Ray of thy Self, that I might not seek my

## for the Sacrament. 17

own, but thy Will ; not pursue the World, but Heaven : Make me therefore to see the solid ravishing Consolation that is in serving Thee, what Joy accompanies thy Grace, that so I may no longer follow my sense, but my Saviour. It is none of the least Sins of our Youth, that we are careless and forgetful of thee our Creator ; and no wonder we are so insensible of the Joys to come, that live in such a constant and continued neglect of the Lord's Supper : Make me therefore, O my God, to consider, that had I the fruition of all that I can wish, or long for here, I shall not only not be satisfied, but in the end, find how miserable he is, that setteth his heart on any thing but thy self : Teach me therefore so to enjoy the World that I lose not thee, nor the Memory of that blessed Reward thou hast promised to them that Honour Thee : Let every one, meditating on the love of Christ, ask the Question, and make the Answer with the Prophet ;

B 3

Psal.



## 18 A Weeks Preparation.

*Psal. 16. 11. What shall I give unto the Lord for all the Benefits he hath done unto me? I will take the Cup of Salvation, &c.*

*Now repair unto the publick Service of the Church, if you have Opportunity; if not, observe the Directions, Pag. 13.*

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### *Preparations for Receiving of the Sacrament.*

**T**HE due Preparation to the Sacrament is by Examination and Prayer, whether thou hast,

1. A fervent desire to partake of this Holy Table.
2. Competent Knowledge in this high Mystery.
3. Faith in Christ's Incarnation, Life and Death.
4. A Conscience cleansed by true Repentance.
5. An Heart free from Malice and all Uncharitableness.

He that worthily receiveth, must.

1. E.



## for the Sacrament. 19

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|-------------|---|-------------|
| 1. Examine. | { | 4. Believe. |
| 2. Desire.  |   | 5. Repent.  |
| 3. Know.    |   | 6. Love.    |

Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, *1 Cor. 11. 23.*

Blessed are they that hunger and thirst for Righteousness, for they shall be satisfied, *St. Matth. 5. 6.*

Ho, every one that thirsteth, come ye to the Water, *Isa. 55. 1.*

Give us evermore of this Bread, *St. John 6. 34.*

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body, *1 Cor. 11. 29.*

I am the Bread of Life, and he that cometh to me shall never hunger, and he that believeth in me, shall never thirst, *St. John 6. 35.*

Christ dwelleth in us by Faith, *Eph. 3. 17.*

I will wash my hands in innocency, and so I will go to thine Altar, O God, *Psal. 26. 16.*

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If thou bring thy Gifts to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave thou thy Gift before the Altar, and go thy way, be reconciled to thy Brother, and then come and offer thy Gift, *St. Matth. 5. 23, 24.*

To love God above all for his Own ſake. To love all Men as our ſelves for God's ſake. And to do unto others, as we would they ſhould do unto us, *St. Matth. 22.*

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*Holy and good Rules to be obſerved.*

*The Sacraments of the Church.*

The Two truly ſo called (as generally neceſſary to Salvation) are Baptiſm and the Lord's Supper.

*The Three Theological Virtues.*

Faith, Hope, and Charity, *1 Cor. 13.*

*Three kinds of good Works.*

Faſting, Prayer, and Alms-deeds,  
*St. Matth. 6.* *Seven*

*Seven Gifts of Good Works.*

1. The Spirit of Wisdom. 2. And Understanding. 3. The Spirit of Counsel. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a Holy and a Godly Fear.

*The Twelve Fruits of the Holy Ghost.*

Love, Joy, Peace, Patience, Mercy, Goodness, Long-suffering, Meekness, Faith, Modesty, Shamefacedness, Sobriety.

*The Seven Spiritual Works of Mercy.*

1. To instruct the Ignorant, St. *Matth.* 18.

2. To correct Offenders, St. *James* 5.

3. To counsel the Doubtful, *Gal.* 6.

4. To comfort the Afflicted, *Pro.* 27.

5. To suffer Injuries with Patience, *Eccles.* 5.

6. To forgive Offences and Wrongs *Rom.* 15.

7. To pray for others, St. *Mark* 11.

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### *The Six Corporal Works of Mercy.*

1. To feed the Hungry, and to give drink to the Thirsty, *St. Mat. 15.*
2. To cloath the Naked, *St. Mat. 25.*
3. To harbour the Stranger, and Needy. *Tobit 2.*
4. To visit the Sick, *Isa. 58.*
5. To minister unto Prisoners and Captives, *Tobit 2.*
6. To bury the dead.

### *The Eight Beatitudes St. Matth. 5.*

1. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.
2. Blessed are they that mourn, for they shall receive comfort.
3. Blessed are the Meek, for they shall receive the Inheritance of the Earth.
4. Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed

## for the Sacrament. 23

6. Blessed are the pure in Heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be called the Children of God.

8. Blessed are they that suffer Persecution for Righteousness sake, for theirs is the Kingdom of Heaven.

## *The Seven Virtues.*

1. Humility. 2. Liberality. 3. Charity. 4. Gentleness. 5. Temperance. 6. Patience. 7. Devout and Earnest serving of God.

## *The four Last Things.*

Death, Judgment, Hell, and Heaven.

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## *A Catalogue of some Sins to Examine our selves by.*

1. **T**hey that by their evil disposition, endeavour to perswade themselves that there is no God.

B 5

2. The



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2. They that prefer, or Love any thing whatsoever before the Service and Will of God.

3. Not believing his Word.

4. Not fearing God so as to keep from offending him.

5. But fearing Man above him, by committing Sin to shun some outward suffering.

6. Not trusting on God in Dangers and Distresses, but using unlawful means to bring us out of them.

7. Not depending on God for supply of our Wants; and immoderate care for outward things.

8. Neglecting to Labour, and expecting God should support us in our Idleness.

9. Not behaving our selves reverently in the Church, prophaning holy Times, the Lord's Day, and the Feasts and Fasts of the Church.

10. Neglecting to read the Holy Scriptures, not marking when we do Read.

11. Being careless to get Knowledge  
of

**for the Sacrament. 25**

of our Duty, choosing rather to continue ignorant, than put our selves to the pain or shame of Learning.

12. Placing Religion in hearing of Sermons, without practising them.

13. Omitting Prayers publick or private, and being glad of a pretence to do so.

14. Neglecting the Duty of Repentance, not calling our selves to daily account for our sins.

15. Disturbing our minds with anger and peevishness.

16. Not carefully examining what our Estate towards God is.

17. Uncontentedness in our Estates, envying the Condition of other Men.

18. Uncleaness, Adultery, Fornication, unnatural Lusts, filthy and obscene Talking, Impure Fancies and Fires.

19. Murther, open or secret.

20. Unfaithfulness in Trusts, whether to the Living or Dead.

21. Blasting the Credit of our Neigh-

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Neighbour, by railing, by whispering, by rash judging of him.

22. Lying, Cursing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving our Enemies, nor relieving them in their Poverty.

24. Not loving Peace, going to Law upon slight Occasions.

### *Of the seven deadly Sins.*

#### *The first of Pride.*

Pride, Vain-glory, Ambition, Superfluity, Presumption, Vaunting, Hypocrisie, Flattery, Dissimulation, Obstinacy, Curiosity, Flouting or Scoffing, Contempt of others.

#### *The second of Covetousness.*

Covetousness, Niggardlines, Greediness, Miserableness, Unpitifulness! Not giving Alms : Not lending to some in need : Not contented with mine own Estate.

*The*

*The third of Luxury.*

Committing of Adultery, Unclean Thoughts, Words or Deeds, unchast Looks, lascivious Dressings, colouring or painting, over-curious beholding, Lewd Company, Dishonest Books, Unchast Songs, Love-Letters.

*The fourth of Anger.*

Anger, Impatience, Hastiness, Rage or Fury, Disdainfulness, Fretfulness, Discontentedness, picking of Quarrels, immoderate grieving, severe correcting.

*The fifth of Gluttony.*

Gluttony, Drunkenness, delicate dishes, intemperate feeding.

Giving to Dogs, that which the poor would have been glad of.

*The sixth of Envy.*

Envy, grieving at anothers Prosperity or getting, or to have them well

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well spoken of, rejoycing at their hurt.

Interpreting their doings or sayings in the worser part.

### *The Seventh of Sloth.*

Sloth, Indevotion, Idleness or Laziness, neglecting things given me in charge, Ingratitude to God for his Benefits, Unthankful to my Friends and Benefactors, choosing rather to want, than to work or labour for my Living.

### *Not.*

In all which a Man may not only sin himself, but also be accessory to another man's sin ; either by commanding, by counselling, by consenting, by receiving, by partaking, by not uttering it, by not speaking to hinder it, by not admonishing ; and lastly, by evil Example.

*Holy*



*Holy Ejaculations to be said after Examining our selves of our Sins.*

*Kneeling, say,*

**W**HO shall give to my Head Water, and to mine Eyes a Fountain of Tears, that I may bewail both day and night, my Sins and Ingratitude towards God my Creator?

Consider (O my Soul) the multitude of the Benefits of God bestowed upon thee, and be thou confounded and ashamed of thy Iniquity and Wickedness.

Thou hast made me, O Lord, when I was not, and that according to thy own Image.

Thou from the very instant of my being, hast been my God, my Father, my Deliverer, and all my Good.

Thou hast come down from Heaven, to seek me in all those ways in which I had left my self.

What shall I do, my Lord, what shall

30 ~~A Weeks Preparation~~

shall I do? I confess I am not worthy to appear in thy sight, nor to behold thee.

Whither shall I fly from thy Face?

Art not thou my Father, and in very truth a Father of mercies, which have no end or measure?

For though I have (as much as day in me) for a long time detested to be thy Child; yet thou even to this present, doth not desist to be my Father.

What then shall I do but cast myself down at thy Feet, and humbly crave Mercy?

Art not thou my Creator, my Preserver, my Redeemer, my Deliverer, my King, and my Pastor, my Priest, and my Sacrifice?

Whither then shall I go? Whither then shall I fly but unto thee?

If thou reject me, of whom shall I seek for succour?

Behold I come full of Wounds, for thou canst heal me.

Thou shalt sprinkle me (O Lord)  
with

**for the Sacrament.** 31

with thy precious blood shed for me,  
and I shall be made clean.

Thy mercy is greater than my iniquity, thy clemency exceedeth my malice, and thou canst forgive more than I can sin.

Do not consider, O Lord, the multitude of my sins, but thine infinite mercies.

I resign my self wholly into thy hands.

Thou, O God, who art able to do all things, convert me unto thee.

Enlighten my understanding, sanctifie my Will, increase my strength of Body and Soul, and renew my Spirit.

That I may depend only on thee, fear and love thee above all things, and serve thee fervently. And in all my Actions hereafter, to conform my self to thy blessed will and pleasure. I beseech thee finally to impart unto me thine abundant effectual Grace, by which I may be able to begin to lead a holy Life, and to serve  
Thee,

## 32 A Weeks Preparation

Thee, even to the end of my Life.  
*Amen.*

*A Prayer on Monday Evening, for  
Preparation for receiving the Holy  
Sacrament.*

**O** Lord, I do here cast down my  
self before thee, O cast me not  
away from thee : I cannot stand at the  
Bar of thy Justice, I do therefore lie  
down at the footstool of thy Mercy :  
I do condemn my self for my sins,  
Lord do not thou judge me, but con-  
ceal my sins in my Saviour's Blood.  
I do most humbly confess and bewail  
my wretched Nature and wicked Life  
before thee, for my Thoughts, Deeds  
and Works past : My con-

*\* Here think  
of particular  
Sins.*

science cries out against  
me \* so vain, so vile, so  
foul, and so ill have they  
been before thee. Wash my Soul, O  
Lord, in the streams of thy Mercy, tho'  
as Red as Crimson and Scarlet, Thou  
hast promised the Penitent, they shall  
be

for the Sacrament. 33

be white as Snow : O acquit this pen-  
sive Soul of mine, I beseech thee, and  
for the time to come, let thy Holy Spi-  
rit assist me to live with more Consci-  
ence and less sin before thee : Lighten  
my mind with a sight of thy Truth,  
and fire my Heart with a love of thy  
Sacrament, that the Vanities of the  
Earth may be my Scorn, and the Glo-  
ry of Heaven the only ambition that  
takes me ; and thy fear my only care,  
as the way to that Glory ; for the  
more I serve thee, the more is thy  
Blessing on Earth, and will be my  
blessedness in Heaven. Day and  
Night, if I cannot with *Hannab*, in the  
Temple, because of my Business and  
Charge in my House and the World,  
yet since I am redeemed to serve thee  
all my days, let me not deny thee  
to spend this Week Holy. Since thou  
wilt give me Eternity for it, let me  
bestow my time upon thee with a  
good Conscience. At all times make  
me to Watch and Pray, and strive  
more dilligently : And let thy Holy  
Spirit



### 34 A Weeks Preparation

Spirit assist and strengthen me to a Victory ; let me use Thy earthly Blessings, that they may not hinder me from coming to thy Table ; even for the blessed Mercies of Him, who overcame the World for me, the Captain of my Salvation, thy Dear Son Jesus Christ, my Lord,  
*Amen*

**O** Lord God, my Keeper, the Fountain of all Blessings, be pleased to sow the good Seed of thy Word in my heart, and water it with the Dew of thy Divine Spirit ; that while I exercise my self in it day and night, I may be like a Tree planted by the Water-side, bringing forth in all times and seasons, the Fruits of a holy Life ; I am not now mine but thine, therefore claim me as thy right, keep me as thy charge this Night, and love me as thy Child, and grant me such health of Body, that both in my Soul and Body, I may evermore serve thee with all my  
strength

for the Sacrament. 35

strength and might, through Jesus Christ our Lord, *Amen.*

*A Prayer to conclude our Devotions for every Day in the Week.*

**A** Lmighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; I beseech thee mercifully to incline thine ears unto me, who have now made my Prayers and Supplications unto thee: And grant that those things which I have faithfully asked, according to thy Will, may be effectually obtained to the relief of my necessities, and to the setting forth of thy Glory, through Jesus Christ our Lord, *Amen.*

The Blessing.

*The Peace of God which passeth all understanding, the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of Death, Amen. Tues-*

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## Tuesdays Meditations in the Morning.

*Upon the most Holy Sacrament.*

**M**Any there are in the World, who upon carelesness and negligence, are not willing ~~for~~ to give over worldly business, or to take pains to prepare themselves to this special part of the Service of God, and abstain from the Holy Sacrament : when any find these wants and defects in themselves, as many do, they ought to consider what they ought to do for fear of farther peril : A miserable case it is that we should, for mean and transitory things, neglect Heavenly ; let us consider whose creatures we are, why God hath sent us hither, what he will require of us when we are departed hence ? Let us not be discourag'd, but as long as we live  
let

let us remember to serve God, not only in prosperity, but also in time of Adversity; if in our Earthly Affairs we often forget Heavenly, good reason it is, that in our Heavenly we should much rather forget all Earthly, and prepare our selves to this so solemn a Sacrifice let us go, and if it be possible, excite a greater Love in our hearts towards our Lord Jesus, than ever we felt before. Let us offer up our selves to him with a strong flame of Devotion, which may always burn, and rise up higher and higher, till it touch Heaven; and give me a Communion with the God of my Salvation in this Holy Sacrament. O how willingly could my Soul dwell upon this Mount, and build Tabernacles for this Contemplation of my Saviour's Love! How do I behold him through Faith, communicating himself unto me in all his Fulness. And Oh! that my Soul could imitate my Saviour! Oh that my Heart might return like

### 38 A Weeks Preparation

like love, in giving my self, my whole self unto my Jesus ; so that, if I find not present Comfort in thy Blessed Sacrament, yet on thee will I wait ; wherefore, if thou art pleased to defer my Salvation for the trial of my Faith and Love, O let not my Faith faint, seeing I cannot wait too long for the grace I so much desire, and which I am assured I shall at last obtain ; for the Lord is good, and where, O my Soul, canst thou better taste the goodness of the Lord than in this blessed Eucharist, the sacred Feast of the Lord's goodness ? The Saints of old, how have they come from this thy Table satisfied with good things, and strong to resist the Temptations of Satan ! Why art thou so heavy, O my Soul, and why art thou so cast down within me ? Is it because thou hast broken the Covenant of thy God, and that by thy Sin ? Be it so, yet will not the Lord who is good, be as gracious to his Enemies, as he requires us to be to ours ? Our Lord and Saviour Christ  
Jesus



## for the Sacrament. 39

Jesus, blessed for ever, he comes to seek those that are lost, to raise those that are fallen, so that as sure as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the Penitent, he will not reject the humble, but will teach even sinners in the way. Be it so then, and let my Soul raise it self on the wing of Prayer; and approach the Throne of Grace in this blessed Sacrament, which is our best and choicest provision for our Spiritual Journey, in this our earthly Pilgrimage, to the Heavenly Canaan.

*A Prayer on Tuesday Morning, for our Preparation to the Holy Sacrament.*

O Eternal God, who wert pleased in mercy to look upon us, when we were in our Blood, to reconcile us when we were Enemies, finding out a remedy for us, which Mankind could never ask, even making an atonement for us by the Death of thy Son. O let us never fall into those sins, and re-  
C turn

## 40 A Weeks Preparation

turn to that vain Conversation from which the Eternal and Merciful Saviour of the World hath redeemed me, but let thy preventing Grace dash all Temptations this Week in their approaches ; let me grow in Grace, adding Virtue to Virtue, reducing my purposes to act, and increasing my acts till they grow into Habits, and my Habits till they be confirmed. O God be pleased to impart unto thy Servant a Ray of the Heavenly Light ; open mine Eyes, and set all my sins before my Face, that I may speedily, and earnestly, and perfectly repent, and forsake them all ; give me a sight of my infirmities, that I may watch against them ; and whatsoever is wanting in me towards the understanding of any thing, whereby I may please thee and perfect my Duty, I beg of thee to reveal that also unto me. Oh that I may feel such a strong sense of thine incomprehensible Majesty, pressing upon my Heart, that may beat down all other thoughts this week and the

**for the Sacrament.** 41

the rest of my Life I dedicate my self absolutely to thy obedience, and let me never be so unreasonable as to return to those Sins which are the burthen of my Heart, and grieve the holy Spirit, which rent the flesh, and shed the blood of the Lord Jesus, and which I have so often and so solemnly protested against; be pleased therefore O my dearest Lord, to create in thy Servant a great Hunger and Thirst after these things of thy Kingdom, and the Righteousness of it, that I may long for the Bread of Heaven, thirst after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, so my Soul may desire thee, O Lord: O kindle such a holy Flame in my Soul, that it may be meat and drink to me to do thy Will, loving thee above all things in the World, worshiping thee with the humblest Adorations, and frequent Addresses, continually feeding upon the apprehensions of thy Divine sweetness and eternal Love, and Joy in

## 42      *A Weeks Preparation*

Heaven, to which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father, and to say when I pray, *Our Father which art in Heaven, &c.*

*Repair to the Prayers of the Church, or observe the Directions, pag. 13.*

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## Tuesdays Meditations in the Evening.

*Preparations before the Sacrament, and the Necessity of it.*

**P**Reparation is a means to get the Heart in order for receiving of the blessed Sacrament: Take heed to thy foot, when thou comest into the House of God; but if such *Ecclef. 5. 1.* heed must be taken when we come to the House, how much more when we come to the Table of the Lord? Sanctifie your selves (saith Samuel)

## for the Sacrament. 43

*muel*) and come with me to the Sacrifice. Sanctification is preparatory to Eating of the Sacrifice, and no less in our feeding on that great Sacrifice for sin to which all the *Mosaical* were but shadows, it was a Saint-like saying of *David*, Psal. 26. 6. *I will wash my hands in innocency, so I will compass thine Altar O Lord.* Too many are as ignorantly bold in this, as the Disciples in another Case: *Are you able (saith Christ) to drink of the Cup that I shall drink of?* We know how roundly, but rashly, they answered, *we are able*, St. *Matth.* 20. 22.

Some poor Wretches, if we ask them, are ye able, are ye fit to receive Christ, in the Sacrament at his Table? They are so confident of their worthiness and ability, that they are offended at the very question; whereas, the Lord knows, they never yet bestowed one poor Hour in examining their State, and preparing their Hearts for so solemn a Work, for according to a Man's Preparation will be his Profit.



## 44 A Weeks Preparation

Preparation is the Seed preceding the Harvest. He that sows nothing reaps nothing, and he that sows sparingly shall reap sparingly : 'Tis in receiving as in praying, he that prepares his heart to pray, finds God with a ready Ear. God enlargeth his Hand to Receivers ; open thy Mouth wide, and I will fill it, *Psal. 18. 10.* *Joseph* saith to his Servant, fill the Mens Sacks with Food as much as they can carry *Gen. 44. 1.* How much more will our blessed Jesus be liberal to us in the holy Sacrament : Draw near to God, and he will draw near to you, (*James 4.*) and the greater blessing shall we carry away with us from these mines of blessings. A Holy Life is a perpetual Sacrifice, and he that so lives, keeps his heart as an holy Altar, always warm and glowing within him ; a circumspect Life makes us both fit and desirous to converse with God every Day ; good Actions beget in us greater longings after Grace, and good Desires make us still do well, our

## for the Sacrament. 45

of hope to have more Grace; when a good Man lifts up his heart to God, he draws down God into his Soul, the sweetness of such Converse with God, and the power of his grace consequent upon our hearty desires, engages and enables us to a holy Conversation of a Godly Life; the happiness of which is so great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yea, consider that it is a very dangerous thing for those who fear God, to neglect attending on his Ordinance. How hard went it with those, *St. Matth. 25.* who being invited, came not to the Supper, 'tis very dangerous to reject or neglect the Lord's Bounty. There is a punishment for them who ought to come, and come not, as well as for those who came not, as they ought.

No Man can come so worthily as he ought; do we what we can, too much dulness, deadness and distraction will be our Companions; but yet this is

## 46 A Weeks Preparation

our encouragement, that if the Lord sees a Man set himself seriously to a Preparation, he will bear with many

failings. Hezekiah, prays, *Chro. 30. 18.*

*The good Lord pardon every one that prepares his Heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the preparation of the Sanctuary: And what was the success of his Prayer? And the Lord healed the People, and they kept the Feast with gladness: Behold how gracious the Lord is to such whose Hearts are set on Preparation for his Ordinances: Let us this Week set our hearts in Order to serve God, for our coming to the Lord's Supper, and consider how well-pleasing it is unto the Lord Jesus, promising to serve him in Holiness and Righteousness all the Days of our Life.*

*Now repair unto the publick Service of the Church, if you have opportunity, if not observe the Directions, pag. 13.*

*A Prayer on Tuesday Evening, for our Preparation to the holy Sacrament.*

**O** My dear Lord and merciful Father, which according to the multitude of thy Mercies, dost put away the Sins of those which truly Repent, and remembrest them no more ; open, O Lord, I beseech thee, the Eyes of thy Mercy upon me, thy most unworthy Servant, who in Heart earnestly desireth pardon and forgiveness of all my Sins and Offences, the total Sum whereof is the breach of all thy Commandments, both in thought, word, and deed, thy Blessings and Benefits I have abused ; thy Judgments and Punishments not feared, the means of my own Salvation utterly neglected.

But, O Lord, with thee there is Mercy, that thou mightest be fear'd ; thou art a God of all Comfort, merciful and loving, ready and willing to hear all Penitent Sinners, that in heart

## 48      **A Weeks Preparation**

are sorrowful for their Sins. It is some small comfort to me, that I am something confounded and ashamed in my own Thoughts. Thou hast not taken, I hope thy holy Spirit from me, thou wilt not forsake the Work of thine own Hands ; but perfect that which concerneth me. As thou hast begun a good work in me, (this Week) so thou wilt finish it, I humbly hope, to the day of Jesus Christ. Turn my Heart, good Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy pardon alone which I desire, but that I may be thoroughly renewed and changed in my Mind, Will, and Affections: I long for a strong and settled apprehension of thee, to over-awe and rule me in every Thought, Word, Desire, and Action of my whole Life. In the Name therefore of Jesus Christ my Blessed Redeemer, I humbly prostrate my self before the Throne of thy Mercy Seat, that for his only sake thou



thou wilt have Compassion for me ; I submit my self to thy goodness, beseeching thee not to let my Sins to be a Cloud between my Prayer, and thy Pity ; but forgive and forget all my Transgressions, all my Misdoings, let them be sins of what condition soever, whither sins of my Youth or sins of my Age, sins of my Body or sins of my Soul, secret or open sins, notorious or presumptuous sins, sins of Pride, Envy, Hatred, Malice, &c. Good Lord remit them all, and of thy great goodness grant me perfect remission and absolution for the same.

And now, O Lord, that I am (on *Sunday* next) to receive the Blessed Sacrament of the Body and Blood of Jesus Christ, how shall I that am so great a sinner, dust and ashes, dare to presume to approach thy Table ; thou, O Lord, in thy Gospel left us a command, *Come unto me all ye, &c.* Which command I obey, wash me thoroughly from my wickedness, and cleanse me from my sins, and of thy  
gracious

50 **A Weeks Preparation**

gracious goodness direct me in this great Action, with a reverent and awful fear of thy Majesty, that all the faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this Eternal Food, this Bread of Life, and that by thy Grace I may obtain the Virtue, Fruit, and Benefits of the Death and Passion of my Saviour, and by the same, the remission of all my Sins, and everlasting Salvation through Jesus Christ our Lord, *Amen.*

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**Wednesdays Meditations in  
the Morning.**

*Upon the most Holy Sacrament.*

**A**ND when God gave his Son to the World, it could not be but he should give us all things else; and therefore this blessed Sacrament is a consigning us to all Felicities, but

## for the Sacrament. 51

as it was at first, so it hath been ever since; *Christ came into the World and the World knew him not*: So Christ hath remained in the World by the Communications of this Sacrament, and yet he is not rightly understood, and less truly valued. But Christ may say to us, as once to the Woman of Samaria, *Woman, if thou didst know the Gift of God, and who it is that speaks to thee, thou wouldst ask of him*; and so if we were so wise or so fortunate to know the Excellency of this Gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulness; for the Love of our dearest Lord is written in the largest Characters of Pleasure and Delight: That in the holy Sacrament, we may taste and see how gracious our Lord is; no Love can be greater than that which is so Beatifical as to bestow the greatest good; and such was the Charity of our Lord, who brings health to us in the holy Sacrament, and life too, giving us the Bread

## 52      A Weeks Preparation

Bread of *Paradise*, at the same time yielding food, and health, and pleasure ; Love desires to do all good to it's beloved Object, and that is the greatest Love, which given us the greatest Blessing : And this Sacrament Christ designed to that purpose, that he, who is not present to our eyes, might always be present to our Spirit : Love demands love again, and to desire to be beloved is of it self a great Argument of Love : And as God cannot give us a greater blessing than his Love ; so what greater demonstration of it can he make to us, than to desire us to love him with as much earnestness and vehemency of desire ? For love hath no expression beyond this, and it desires to be united unto its Object. Let it be our great desire and love too, to come to this holy Sacrament; for now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him ; what Nation is so great, who hath God so nigh unto them, as the Lord our God

## for the Sacrament. 53

is in all things for which we call upon him? Let us do honour to God, to express the homage and duty of us his Servants, to acknowledge his supream Dominion, to give him thanks and worship, to beg Pardon, and pray for Blessing, and supply of all our needs. Let us go, O my Soul, and declare before Angels and Men, that we are Christians indeed, and mean to live and die in his holy Religion. And let us now take shame to ourselves, that we have at any time lived so as to contradict our belief, but let us fully resolve to love him better and better by coming to his Table. He hath invited thee, he expects thee, he loves to see thee there, and will make thee know that he loves thee, and delights to do thee good. Raise up thy self, O faithful Soul, and love that chief good, in whom are all goods, without whom there is no other true good. Why should we forsake the Fountain, and follow the Current; but the Fountain is still in God; let us



## 54 A Weeks Preparation

us come to the Holy Sacrament, and we shall find the Fountain. O let us ask of our Lord Jesus, and he will give us Living Water, springing up into everlasting Life: *This is Life Eternal, to know and acknowledge thee, the only true God, and Jesus Christ whom thou hast sent,* and therefore if thou canst confess with thy mouth the Lord Jesus and believe in thy Heart, that God raised him from the Dead, thou shalt be saved. O give thanks, therefore unto the Lord, for he is gracious, for his Mercy endureth for ever, and let us say with a great Joy, Lo, I come to thy Table according to thy Command.

*Repair to the Prayers of the Church, or observe the Directions, pag. 13.*

*A Prayer on Wednesday Morning, of Confession of Sins to God, before the receiving the Holy Sacrament.*

O Almighty God, I thy poor sinful Creature, full of Anguish and

for the Sacrament. 55

and confusion for my offences against thy Majesty. I am not worthy, O Lord to look up to Heaven, which is the throne of thy purity, for my sins are more in number than the hairs upon my head, and my heart hath failed me.

*Lord be merciful unto me a sinner.*

I have not lived according to thy Will, but in the Vanity of my own Thoughts, in contempt of thy Holy Word and Commandments; I have not loved thee my God with all my Heart, nor feared thee with all my Soul, nor served thee with all my Might, nor loved my Neighbour as my self.

*Lord be merciful unto me a sinner.*

I have been Negligent in Performance of my Charge, Idle in doing my Duties in the holy Sacraments and exercises of Religion, undevout in my Prayers, weary of their length.

*Lord be merciful unto me a sinner.*

## 56 A Weeks Preparation

I have provoked thy wrath against me, by accustoming my self to do the works of the Flesh, and rejecting the good motions of thy Spirit. Wo unto me rebellious wretch, that I have committed these wicked Acts against thee so loving, so good, so gracious a God, to the utter destruction of my Soul, without thy Mercies in Christ Jesus.

*Lord be merciful unto me a sinner.*

I have made my self guilty in not depending on my God for a supply of my Wants, neglecting to labour, and expecting I should be supported in idleness, not looking upon thee, O God, for a Blessing on my honest Endeavours; not having an high esteem of thee, my God, and not submitting obediently to act thy Will.

*Lord be merciful unto me a sinner.*

I have not with care read thy holy Scripture, and not marking when I do read, but I have followed the  
Pomps

for the Sacrament. 57

Pomps and Vanities of this World,  
and its sinful Customs, not calling my  
self daily to account for my Sins.

*Lord be merciful unto me a sinner.*

**O** Lord let me not add to that  
heap of sins which I stand guilty  
of ; I am confounded with the  
multitude of them, and the horror of  
their Remembrance ; but give me  
grace, O Lord, to pass this Week,  
and the rest of my Life Innocently,  
that neither in Thought, Word, or  
Deed, any offence may pollute my  
Soul. I acknowledge, O Lord, that  
I am vile, but yet redeemed with thy  
precious Blood. I have been dead in  
Trespases and Sins, but thou art my  
Resurrection and my Life. Thou, O  
Lord, lovest to shew Mercy : Thou  
that spared'st thy Servant *Peter*, that  
denied thee thrice, thou that didst  
cast seven Devils out of *Mary Magda-  
lene*, and didst not condemn the Wo-  
man taken in adultery, and didst bare  
the Convert Thief from the Cross to  
the

## 58 A Weeks Preparation

the Joys of Paradise. Behold me, O Lord a fit Object for thy Pity, my sins are so great and many, that to forgive will be an act of glorious Mercy; let thy holy Spirit lead me from the Errors of my ways into the Paths of Righteousness, to great degrees of Repentance, and through all the Paths of a Holy Life to a Godly and Holy Death. Grant this O blessed Jesus, for thy Mercies, and for thy Pity sake, *Amen.*

**O** Lord God, into thy Hand I commit my Body, Soul, and Spirit; my Thoughts, Words, and Works; all that I am, all that I have desire wholly to be thine. O my God, gracious and merciful, accept me in thy beloved Jesus Christ, in whom alone thou wert well pleased; and for his sake let me not go from before thee without a Blessing, a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace to come holy to thy Table; a Blessing of



## for the Sacrament. 59

of thy Favour, and of thy Love in the Lord Jesus. Thus, Lord, say of me thou hast Blessed me, and that I shall be Blessed for ever, *Amen, Amen.*

*This Prayer may be used on Sacrament day before the Receiving of the Holy Sacrament.*

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## Wednesdays Meditations in the Evening.

*Upon the most Holy Sacrament.*

**C**ONSIDER, that the Devil cannot endure the use of this profitable Sacrament; for he knoweth how much it is of force to attain Blessedness, from whence he for his Pride fell; and he hated the Sacrament, for in it, is represented our Saviour's Passion, by force whereof, he is thrust from the Tyranny which he would exercise upon us; that whereas the holy Sacrament is numbred among the greatest benefits given to us of God in this Life,

## 60 A Weeks Preparation

Life, that we do in nothing more avoid the Tokens of Ungratefulness, then by often communicating the same Benefits. *Do this in remembrance of me* ; Dear Jesus, I had been undone for ever, but for thee : For thee then and for thy sake, what is it which I should not do ? As if it were a Benefit to him, when we Benefit our selves. O Lord, what is it thou wouldst now have me to do, for thy desires are my Commands ! There is Authority enough in thy Love for me to do what thou shalt please ; speak Lord then, thy Servant heareth ; whatever thy Will is, that I will do.

Let us humbly beg of him, his Mighty Grace, to confirm in us our Resolution, that so we may always maintain in our Souls this hope of his pardoning Love ; since thou, O Lord, art so forward to do us good, to bestow thy Blessings unask't, to die for us, when we desired it not, to institute this Feast, which we never expected, to send thy Ministers to call

## for the Sacrament. 61

us to it. He hath told where he would be, behind what Pillar and under what Cloud, and cover'd with what Veil, and convey'd by what Ministry, and present in what Sacrament ; and we must not look for him in the High ways of Ambition and Pride of Wealth or sensual Pleasures ; these things are not found in the House of his Father, neither may they come near his Dwelling.

But if we seek for Christ, we shall find him in the Methods of Virtue and Love, and in the Paths of God's Commandments, in the Houses of Prayer, and the Offices of Religion, in the Persons of the Poor, and in the Retirements of an afflicted Soul : We shall find him in Holy Reading and Pious Meditations, in our Penitential Sorrow, and in our time of Trouble, in Pulpits, and upon Altars, in the Word, and in the Sacrament : If we come hither as we ought, we are sure to find our beloved, him whom our Soul longeth after.

Sure

## 62 A Weeks Preparation

Sure enough Christ is here, let me take the boldness now to ask something of thee. O do not deny me the continuance of thine Almighty Grace. Take not thy holy Spirit from me; but let it be my constant Companion, my Guide, my Helper, my Comforter for ever. Thou thy self hast told us, (that in St. John the 10th. *it shall be given to those that ask it;* And that because Thou livest, We shall live so: O do not let me lose what thou hast done already, for want of doing something more; perfect that which concerneth me: *For Psal. 138. 8. sake not the work of thine own & 119. 117. hands. Hold me up and I 133. 58. shall be safe; and I will have respect to thy Statutes continually. Order my steps in the World, and let not any Iniquity have Dominion over me: I intreat thy favour with my whole Heart: Be merciful unto me according to thy Word.*

Now repair unto the publick Service of the Church, if you have opportunity, if not, observe the Directions, p. 13. A

*A Prayer for Wednesday Evening, for  
our Preparation to the Holy Sacrament.*

**O** Lord Jesus Christ, who, for the Memorial of thy bloody Sacrifice, hast ordained a Sacrament in thy Church, to commemorate thee, and convey and seal to our Souls the Benefits of thy blessed Body and Blood; let me give due memory to thy death, in preparing and putting my Soul in order when I come, that thou mayest accept me and my coming. O Lord, let me not once dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loath to part with any beloved Sin; when a Saviour calls, let not my greatest and thy vilest Enemies prevail with me to keep away, but make me willing to part with the nearest bosom corruption, that I may partake of thy heavenly Benediction; let not any Blessings, that thou hast

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## 62 A Weeks Preparation

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## 64      A Weeks Preparation

bestowed upon us in earthly things, make us to forget the dependance we have upon thee for them; or the great need we have of thy heavenly mercy; and make us always to esteem it our greatest honour, to honour and serve thee, and to enjoy thy favour: Oh let not my Sins, though great and many, affright me from thee, because I am unworthy of thee, but let the humble sense of them drive me to thee, because I have great need of thee, who art the great Physitian of our Souls, whose Blood is Balsam for the most deadly Wounds, who hast both the skill and will to Cure, and to heal the most desperate Diseases of those that with penitent Hearts seek unto thee for Recovery and Relief. Let all my Wants drive me unto thee for supply: Who callest not those that are perfect or righteous, but sayest *Come unto me all ye that Labour and are heavy laden, and I will give you rest*: O Lord, I deliver up my self absolutely to thy Divine Will, with a

## for the Sacrament. 65

my Heart, desiring and proposing to live in a stedfast Union and Conformity to thy holy Commandments, that I may have no satisfaction, but in a holy Conscience, no pleasure but in Religion, no joy but in God; and with sincerity and zeal, heartiness and ingenuity, I may follow after Righteousness, and the things that belong unto my Peace, until I shall arrive in the Land of Eternal Peace and Praise, where thou livest and reignest for ever, World without End, *Amen.*

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## Thursdays Meditations in the Morning.

*Upon the most Holy Sacrament.*

*A Soliloquy.*

O Most Good and Gracious Jesus,  
Thou before thou shouldest  
suffer, didst bequeath a most excellent  
D 2 good

## 66 A Weeks Preparation

good thing unto thy Children, as a Fatherly Legacy, leaving for us thy most sacred Body to be our Meat, and thy most precious Blood to be our Drink : O thou true Food of my Soul ! Receive me, who am to receive thee, quicken me with thy Spirit, feed me with thy Flesh, satisfie me with thy Blood, and let me receive life from thee to act, and to live unto thee : O my Lord, give me an Heart that I may think on thee, a Mind that I may love thee, a Soul that I may remember thee, an Understanding to know thee, and Reason always to stick fast unto thee : Let me find thee, O my hearts desire. Let me hold thee whom my Soul doth love. O Life, for whom all things live : O Life which givest me life by which I live, without which I die. O my Lord, let me renew this life of mine in thy holy Sacrament, without which I perish ! Where may I find thee, but here ? O that I may Faint in my self, and depend on thee : O my



## for the Sacrament. 67

my love be thou nigh in my mind, nigh  
in my heart, and nigh to aid me, for I  
languish thro' love, for without thee,  
alas, I die! But when I think on thee,  
I revive again. O Lord, let me love  
thee, because thou first didst love  
me; for he loveth thee too little,  
who loveth any thing besides thee,  
except he love it for thy sake: For I  
despise whatsoever is in this World,  
in respect of thy sweetness, and the  
glory of thy House, which I have  
loved. Where shall I get Words to  
express the signs of thy singular great  
love toward me, through thy infinite  
benefits, wherewith from the begin-  
ning thou hast nourished me besides  
the benefit of Creation, when at the  
beginning thou madest me of no-  
thing after thine own Image, in mag-  
nifying and exalting me above all  
those Creatures, which thou hadst  
made, and making me glorious with  
the light of thy Countenance, where-  
withal thou hast Sealed the upper-  
most seat of mine heart, thereby seve-

## 68      A Weeks Preparation

ring me both from insensible things, and also from brute beasts, which have no reason, and abasing me but a little beneath Angels: O let me go to thy holy Table; and as soon as I have tasted, say as St. Peter, *Master, it is good for us to be here*; if thou wilt let us make here three Tabernacles, here let us abide still, and enjoy thy contemplation, for we lack nothing now, it sufficeth us, Lord, that we see thee; it sufficeth me to be satisfied with so unspeakable sweetness. O! blessed should I be, were I once admitted to behold thy brightness: Who can shew me such Favour, O Lord! thou mayest permit me to come thereunto. I know, Lord, I know, and acknowledge, that I am unworthy to enter under thy Roof; yet for the Honour of thy Name, accept of thy Servant which putteth his trust in thee; but how shall I enter into thy Sanctuary to consider thy power, unless thou open unto me? For doubtless, O Lord our God, we silly Worms  
and

## for the Sacrament. 69

and Clay, are unable to enter into the House of thine Eternity, unless thou (who of nothing hast created all things) do guide us in : O, that I may cry after God, even the living God. That I may watch for thee, more than they that watch for the Morning, and my Soul may follow hard after thee : O that the Word of thy Mouth maybe sweeter to me than the Hony or the Hony-comb ; that I may delight my self in thy Commandments, which I have loved. (*This may be used on Sacrament Days.*)

*Repair to the Prayers of the Church, or observe the Directions, pag. 13.*

*A Prayer on Thursday Morning, for the Preparation to the Sacrament.*

O Most holy and heavenly God and Father, which by the Immortal Seed of thy Word, hast begotten us to be thy Children, and with the same (as with Milk) dost nourish us purely as new born Babes, as also

D 4

with

## 70 A Weeks Preparation

with Divine Mysteries of thy Holy Sacrament (as by a visible word) dost confirm and strengthen us in Faith and Righteousness, and having so Adopted us into thy Family, continually feedest and nourisheth us unto Eternal Life : How shall I sufficiently praise my God, or love and serve my Lord who delivered me, when I deserved to perish Eternally ; For I have been Proud and Covetous, and hating wise Counsels, and soon weary of the Offices of a Holy Religion. I cannot give an account of my Time. I am so vile that I cannot express it. I have been so ungrateful, so foolish, so unreasonable, that I have put my own eyes out, that I might with confidence and without fear, sin against so good a God, so gracious a Father ; I confess to thee, O God, what thou knowest already : But I confess it to manifest thy justice, and to glorifie thy mercy who hast spared me so long : Thou hast concluded all under Sin, that thou mightest have mercy upon all :  
Look

## for the Sacrament. 71

Look upon me, O God, and have pity on me lying in my blood and misery, my shame, and in my sins, in the shadow of Death, and in the Gates of Hell. But yet, O God, thou art the healer of our Breaches, and I must not despair, for I am sure thy goodness is Infinite. O let the cry of thy Son's Blood, who offers an Eternal Sacrifice to thee, speak on my behalf, and speak better things than the Blood of *Abel*; let me love and serve thee uprightly and eternally, for thy infinite love in Jesus Christ our Lord, *Amen.*

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## Thursdays Meditations in the Evening.

*Upon the most holy Sacrament.*

**N**OW before the Feast of the Passover, Jesus knew that his hour was come, that he should depart out of this World unto the Father, having loved his own

*St. John 13. 1.*



## 72 A Weeks Preparation

which were in the World, he loved them unto the end. The Humility of this our Lord was loving and diligent, doing all this work by himself alone without the help of any other, in sign and token of his Love; for he himself, put off his Garment, girded himself, put water into a Bason, bore it to the Place where the Disciples sate, prostrated himself, and washed, not their Hands, but their dirty Feet, and so himself lovingly wiped them with the Towel wherewith he was girded, pleasing and contenting himself to do all these things in his own Person. Teaching me herein to exercise the works of Humility and Charity in mine own Person, rejoycing more to do them my self, than to command them to be done by others, and performing every humble work, without mixture or note of boasting.

Let us consider, that which passed between Christ our Lord and *S. Peter*; when he came to wash his Feet, *Peter* standing astonished at the Humility of his

## for the Sacrament. 73

his Lord and Master, said, *Lord, dost thou wash my Feet?* In which Words he discovered a lively Faith of the Excellency of Christ our Lord, and of his own Baseness, and of the Baseness of that work: Thus the Holy Jesus lays every thing aside that he may serve his Servants with those Hands which gave sight to the Blind, health to the Sick, and life to the Dead. I (Lord) ought to serve thee, and to wash thy Feet, nor do I esteem my self worthy to do this Work. And wilt thou wash my Feet? Hence will I learn to think highly of Jesus Christ, and very basely of my self; I will draw acts of Admiration, of Thanksgiving, and Imitation.

O most good and gracious Jesus, thou coming to the Garden of Olives, began'st to fear, and to be heavy, whereupon thou saidst to thy Disciples, my Soul is sorrowful unto Death; and he was withdrawn from them about a stones cast, and kneeling down, and praying, saying, *Father, &c.*

Whence

## 74 A Weeks Preparation

Whence is this, that in a cold Night, when others are crowding to the fire, my Lord is sweating in the open Air? what Sweat is this which flows in such abundance from his blessed Body, so that it runs and trickles down to the ground, Drops or Clods of Blood? Whence is it? We may soon know, it is our sin causeth this Bloodshed; our guilt this sweat: *Adam* sinned in a Garden, *Christ* there sweat for it, his Day-lust made this Night sweat that we might not burn in Hell, he suffers this horrid Agony for a time, that we should not endure a Hellish and worse extremity for ever, he did thus sweat for another's guilt, and shall I not bleed for my own? If instead of the pains of Repentance I take pleasure in sin, will not this cost me my life? Yes, but for my Comfort, if I be contrite, and by that put into a great Agony of Spirit I may come out; and must hope I may, by the Virtue, and under the Conduct of this Agony of *Jesus Christ*.

Let

## for the Sacrament. 75

Let us dwell in Love, and we shall be happy, for see how our Lord would engage thee by these Bonds in which thou art going to tie thy self to love the Lord thy God with all thy heart, and thy Neighbour as thy self. Let us go then and wait upon him, and shew him the love that we bear unto him ; be not discouraged, for when the Wicked forsakes his way, and the Unrighteous Man his thoughts, he himself hath said, that he will have mercy upon him. Let us give him thanks, even for this good mind, which he hath put into us, and for all the hope we have, that he will continue us in it to Eternal Life.

*Now repair unto the Publick Service of the Church, if you have opportunity ; if not, observe the Directions, Pag. 13.*

## 76 A Weeks Preparation

*A Soliloquy, or preparatory Prayer for  
Thursday Evening, in Preparation  
to the Holy Sacrament.*

**O** Infinite Humility, what shall I render unto thee, for the favours which thou hast done me! Grant me this thy Meekness and loving Gentleness, to the end that I may find Grace before thee; whom the Prayer of the humble and meek hath always pleased: Command me (Lord) what thou wilt, helping me with thy Grace duly to accomplish what thou commandest. O Saviour of the World, I confess that I am foul and defiled with innumerable Sins, whereof I cannot wash my self; for to Sin was mine, but to Pardon them is thine; wherefore once more wash me from mine Iniquity, and cleanse me from my Sin, and after thou hast once washed me, wash me yet once more, that I may come Holy to thy Table, to the end I may have a  
greater



greater part with thee, with more security never to lose it. And sith thou (Lord) desirest so much to eat the last Supper with thy Disciples, I also desire earnestly to eat the same with thee, O King of Heaven, who standest at the Door of our Hearts knocking, desiring vehemently that thy Voice may be heard, and that the Gate may be opened, that entring into us thou may'st Sup with us, and we with thee. Come (Lord) into my House, for I set the Gate open unto thee, and with an exceeding desire, desire thy coming, that I may be Partaker of this thy Supper. My Soul thirsteth for thee, O Jesus, O that I might see the Joy, that I so desire. O that I were satisfied with the presence of thy Glory; for which I do hunger and thirst; that where thou art, there I may be also, beholding thy Face in Glory, O blessed Saviour and Redeemer, Jesus. Amen.

## Friday's Meditations in the Morning.

*Upon the Passion of Jesus Christ.*

**I** Will consider the Innocency of our Lord Jesus Christ, who suffered for our sins, who was most Innocent without spot of sin, most Holy, full of all Graces and Virtues, most wise and most discreet, in whom were contained the Spiritual Treasures of the Wisdom of God, and of his Divine Spirit, in doing good to all: Who imployed his whole Life in doing of good (as *St. Peter* saith) and healing all such as were oppressed with the Devil, gave sight to the Blind, cleansed the Leper, cured the Sick, and raised the Dead, and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himself to all! He is my Father,

for the Sacrament. 79

ther, my Master, my Physician, my Redeemer, my Creator, my Benefactor, Spouse of my Soul, my God, and my all in all. And how a little before his Passion, he made himself my meat and my drink, to enter within me, for which cause I am to hold his pains as mine own, saith he, who suffered them, is so much mine, and beareth to me so great a love.

*The Soliloquy.*

**O** Most bountiful Redeemer, how well dost thou pay our Debts with thine own Pains ! O that I could find out and comprehend the length, and the breadth of the height, and the depth of the Charity of Jesus ! O that I could enter into his inflamed Heart, and see the Furnace of infinite Fire that burneth therein and melt in those flames ; that issuing forth full of love, I might love as I am loved, and to suffer with love for him, who suffered for me with so great love :  
From

## 80 A Weeks Preparation

From his interiour Love burst forth such exteriour Signs and Demonstrations as were sufficient to mollifie a heart more frozen than Ice it self, and more hard than any Marble.

**L**ET us now join together the penitent Sinner and the Devout Saint, in this one Exhortation ; that they approach the Table of the Lord with a secret affection of Soul, and that being raised by Faith and enlarged by Prayer, in this consideration that their sins have been the cause of Christ's Sufferings. The Jews cryed out of Christ, *Crucifie him, Crucifie him*, such was the greatness of their Malice, that (if possible) they would have had him twice Crucified ; but yet, is not their desire too unhappily fulfilled ? They crucifying him once with their hands, and we, even we, crucifying him again by our sins ; who art thou then that comest to Christ without floods of Tears, when he comes to us in streams of Blood ? Who  
can

## for the Sacrament. 81

can meditate on this wounded Body, without a wounded Soul? Or view his pierced Side without a pierced Heart; in which our Saviour gives us our true Devotion, bespeaking us, as well as the Daughters of *Jerusalem*, *weep not for me, but for your selves*; Weep not for me or my Sufferings, in a fruitless Compassion; but weep for your selves and your sins, in a hearty Contrition. O let our Hearts be raised by Faith, that so whatsoever is our Affliction and Pain, we may find an healing Virtue in the Blood of Christ, which is the Sacramental Administration, that so for every sinful Distemper in us, we may receive an healing Virtue from Christ; having our Remission of sins, and our peace of Conscience confirmed unto our Souls, by his blessed Sacrament, as the Seal of Grace and the Pledge of Glory.

*Now repair unto the publick Service of the Church, if you have opportunity, if not observe the Directions, pag. 13.*



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*A Confession of Sins out of the holy Bible for Friday Morning.*

**I** Confess, O Lord,  
That I was shaped in Wickedness, and in sin my Mother conceived me, *Psal. 51. 5.*

That my heart is rebellious, like a starting bow, *Hos. 7. 16.*

That I am of polluted lips, *Esa. 6. 5.*

That my Tongue talketh nothing but Vanity, *Psal. 114. 11.*

That mine Eyes are evil, prone to lust, *St. Mark 7. 22.*

That my Hands are slow to good, *Heb. 12.*

That my feet are swift to evil, *v. 12.*

I have sinned against thee, O Lord, and in thy sight, not fearing thy Majesty, *Rom. 3. 15.*

*Isa. 57. 8.* My sins are, O Lord, in  
*Psal. 25. 11.* quantity large, and of a great size, of long continuance.

*Fer. 3.* Like a Burthen of Lead  
*Psal. 4. 2.* many in Number, more  
*Ezek. 1. 3.* than the hairs of my Head  
and

**for the Sacrament.** 83

and I gaining nothing thereby.

Not being ashamed, *Gal. 2. 18.*

Knowing it to be sin, *Jam. 4. 17.*

I reap the fruit of my foolishness ;  
for what fruit have I in those things  
whereof I am ashamed, *Rom. 6. 21.*

My days are consumed in Vanity  
and my years in the bitterness of my  
Soul.

And now there is no health in my  
Flesh, because of thy displeasure, nei-  
ther is there any rest in my Bones  
by reason of my Sin.

And what shall I now say, or where-  
in shall I open my mouth ? what shall I  
answer seeing I have done these things.

Out of the Deep have I called unto  
thee, O Lord ; Lord hear my Voice,  
*Psal. 130.*

If thou, Lord, shouldst be extreme  
to mark what is done amiss, O Lord  
who may abide it ?

Enter not into Judgment with thy  
Servant, O Lord, for in thy sight shall  
no Man living be justified.

Behold, O Lord, though I have  
sinned,

## 84 A Weeks Preparation

sinned, yet I humble my self under thy mighty hand ; I am thine, O save me !

Spare the humble and contrite, for behold I judge my self.

O taste and see how Gracious the Lord is ; blessed is the Man that trusteth in him.

For thy Mercies, O Lord, are sweet, comfortable, better than Life.

Come unto me all ye that labour and are heavy laden, and I will give you rest.

I come not to judge the World, but to save it.

Wherefore in the multitude of the Sorrows, that are in my Heart, thy Comforts, O Lord have refreshed my Soul.

Let us therefore come boldly to the Throne of grace, that we may obtain Mercy, and find Grace, to help in time of need.

My Flesh and my Heart faileth ; but God is the strength of my Heart, and my Portion for ever.

O Lord, be thou so to me for ever,  
Amen. A

*A Prayer on Friday Morning, of Confession of Sins to God, before the Holy Sacrament.*

**O** Most Glorious and most Gracious Lord God, who art the searcher of Hearts, the lover of Souls and the preserver of Men ; before thee (Holy Lord) I here present my self polluted. Oh do thou make me a penitent sinner : Polluted I am, and loathsome in the sight of mine own corruptions, \* wherefore see, O thou Great and Glorious, O thou Just and Righteous Judge, O see, I here prostrate my self at the Bar of thy Justice, not knowing what to Answer thee ; my Conscience witnesseth against me, and thy Law condemns me : Who ! Oh, who shall plead for me : Oh ! Wilt not thou, Blessed Jesus, my Surety, my Saviour, wilt not thou undertake my Cause, who art my Advocate ? Wilt not thou procure

*\* Here name  
your particular  
Sins.*

## 86 A Weeks Preparation

cure my pardon, who art my Mediator? O blessed Jesus! Be now my Jesus? And seeing thou art able to save unto the utmost all that come unto God by thee, O plant in my Heart Gentleness and Patience, a meek and long-suffering Spirit, that I may never be transported with violent Anger, never be disordered by Peevishness, never think thoughts of Revenge: But may with meekness receive all Injuries that shall be done to me, and patiently bear every cross Accident, and with Charity may return Blessing for Cursing, Good for Evil, kind Words for foul Reproaches, that living all my Days with Meekness and Charity, keeping Peace with all Men, and loving my Neighbour as my self, and thee, O sweet Jesus, more than my self, and more than all the World; I may at last, come into the Regions of Peace and Eternal Charity; where thou livest, who lovest all Men and wouldst have none to perish, but a Man



to be saved through thee, O most  
merciful Saviour and Redeemer Jesus,  
*Amen.*

*A Prayer out of the Psalms.*

**O** Lord God Almighty, and King  
of Eternal Glory, who dost  
acknowledge him to be a blessed Man,  
that abhorreth the way of Sinners,  
and doth meditate in thy Law Day  
and Night ; Teach thou me, a wretch-  
ed Sinner, faithfully to serve Thee  
with Fear and Trembling of Heart ;  
and seeing with all Humility of Heart,  
I do call unto thee with my Voice,  
here me, have Mercy upon me, and  
to hearken unto my Prayer ; keep  
me as the Apple of thine Eye ; Hide  
me under the shadow of thy Wings,  
because thou art my Strength, my Rock  
and my Refuge ; Cleanse me from  
my secret faults, and keep thy Ser-  
vant from presumptuous Sins : O  
remember not the Sins of my youth,  
but send me help from thy Sanctuary,  
and give me my hearts desire, and  
E so

## 88      A Weeks Preparation

so trusting in thee, let me never be confounded, but forgive the Punishment of my sin: Let thy Mercy, O Lord, be upon me, as I trust in thee; and delivering me out of all my fears, say unto my Soul, I am thy Salvation, that I may go into thy Glorious House; for thou art the God of my strength, let not my steps go out of thy Paths; that I may love Righteousness, and hate Iniquity. Teach me, O Lord, the ways of thy Statutes, and I shall keep them unto the end, give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart; make me to go in the Path of thy Commandments; for therein do I delight for ever, *Amen.*

### *A Prayer.*

**O** Blessed Jesus, the Lord of Life Prince of Glory, and Captain of our Salvation, who hast vanquished Satan, and all the powers of darkness O give Victory to my languishing Soul in her spiritual conflict: Guide

me with thy Counsels, sustain me with thy Grace, refresh me with thy Comforts, preserve me in thy Love, and crown me with thy Glory. O Jesus, grant, I beseech thee, that so long as I am in the darkness of this misty Desart, that the Eyes of my Mind may behold, and contemplate the most shining Light and Brightness of thee, O God, and that I may always praise thee for ever and ever, *Amen.*

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## Fridays Meditations in the Evening.

*Upon the Passion of Jesus Christ.*

**T**HIS is one of the highest Manners of meditating, that is, upon the Holy Passion of our Saviour, the which consideration serveth to encourage us to endeavour our selves to imitate some part of that which is here represented unto us: For it is manifest that all the Perfections of a

Christians Life, consisteth in imitation, and following of the Virtues of our Saviour Christ. Whereupon the

Apostle St. *Peter* exhorteth  
 1 *Pet.* 2. 21. us, saying, Christ suffered for us, leaving unto us an Example, that we should follow his foot-steps; who when he was evil spoken of, did not speak evil again, and when he was tormented, did not threaten them, but delivered himself unto him, that did most unjustly condemn him, he suffered his Pains without any manner of ease or consolation: He shut up from himself all the Gates, whereby any manner of ease or consolation might come unto him, either from Heaven or from Earth; insomuch that he was content to be forsaken, not only of his Disciples and Friends, but also of his own Father, and of himself also; and therefore he said in the *Psalms*, I am become as a Man destitute of all help, I am left among the dead. This is that forsaken, which our Saviour signified upon the Cross when

when he said, *My God, My God, why hast thou forsaken me?* For (as concerning the Bond of Union) the Divine Nature never forsook the human Nature, which it had once taken; yet as touching the consolation, and ease of the pain, and torments, it did wholly forsake the same. And therefore we see that the Martyrs, when they went to suffer death, shewed themselves very courageous, merry, and joyful; but our Saviour, being the very Fountain of Grace and of strength, (through whose Virtue the Martyrs had such force and courage, to be able to do that which they did) trembled, and sweat even very drops of Blood, when he went to suffer pains and torments for us: For in the Martyrs the Virtue of Charity, which redounded into their Souls, caused them to have very great courage and joy; but in our Saviour Christ, both these and all other influences were by special Miracle suspended, that so he might drink the Cup of his most bitter Pains, Pure and without mixture



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mixture of any manner of Ease or Consolation.

Consider therefore first of all, that so profound Humility wherewith the most high and only begotten Son of Almighty God vouchsafest to be contemned and less esteemed than *Barabbas*; and to be Crucified upon a Cross between two Thieves, as though he had been a Captain and a Ringleader of Malefactors.

Consider his so wonderful patience in the midst of so many reprochful Injuries and Torments, and withal, his passing great Magnanimity, in that he offered himself so willingly into the hands of his Enemies, and to suffer the greatest pains and conflicts, that ever where suffered in the World.

Consider his most fervent Charity, which passeth all understanding, by the which only he was moved to offer himself in Sacrifice for the sins of the World, and to suffer Death, that he might give Life, not only to his Friends, but also to his Enemies, even  
to

to those very Persons that shed his most precious Blood.

Consider his most abundant Mercy, which extended it self so far forth, as to take upon him all the Miseries and Debts of the World; and to make Satisfaction for them, as if they had been peculiarly his own Debts.

Consider that so perfect Obedience which he used towards his Father, whom he obeyed unto death, even to the death of the Cross? where finally bowing down his head, he offered up unto him his most holy Soul, giving us thereby to understand, that the Work of his Obedience was then perfectly fulfilled, let us do as our Saviour himself commanded us, *St. John 13. 15. I have given you an Example, that as I have done, so should ye do likewise.*

O Lord Jesus receive my Spirit; O, my Life, take my Soul; my Joy, draw my Heart unto thee; my Head, direct me; Light of mine Eyes, enlighten me; O

*Out of the Bible.*

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my Comfort rejoyce me ; my sweet Food let me eat thee ; O Word of God refresh me ; O Light Eternal shine thou over me, that I may understand thee, know thee, and love thee.

*Now repair unto the publick Service of the Church, if you have opportunity, if not observe the Directions, pag. 13.*

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*Ejaculations upon the Life and Passion of our Saviour Jesus Christ ; for Friday Evening.*

*Kneeling, say,*

**O** Sweet Jesus, Praise, Honour and Glory be to thee, O Christ ; who for my sake hath vouchsafed to come down from the Bosom of thy Divine Father into this vale of Misery, and to be conceived, and incarnated, and made Man, by the Holy Ghost in the most chaste Womb of the Virgin Mary.

○ Choose I beseech thee, my Heart  
for

for thy dwelling place; adorn it, replenish it with Spiritual Gifts, and wholly possess it.

O that I where so fastned unto thee, that I might never depart, or turn away my Mind from thee! I adore thee, most dear Redeemer, who being born in the depth of Winter, didst not refuse to be swaddled in poor Cloaths, and to be laid in a Manger.

Grant, O Lord, that I may always stand in thy sight, truly humble, and truly poor in Spirit.

O Blessed Jesus, who wouldest upon the Eighth Day, like other Children, be Circumcised, and being yet an Infant shed thy precious Blood.

And for our singular Comfort wouldest be called Jesus, which signifieth a Saviour.

O that it would please thee to admit me (being circumcised from all bad Thoughts, Words, and Works,) into the number of thy Children.

O sweet Jesus, whom the wise Men with a devout seeking, found by the  
E 5
direction

direction of a Star, and having found, fell down and worshipped thee; offering unto thee gifts of Gold, Frankincense and myrrhe.

Grant that I may offer daily unto thee, the Gold of bright shining Charity, the Frankincense of sweet smelling Devotion, and the Myrrhe of Perfect Mortification.

O Holy Jesus, who for our sakes wouldest be subject to the Law, and to give us an example of humility, wouldest be carryed to the Temple by thy Mother, and be redeemed with an Offering ordained for such as were poor.

Where just *Simeon*, and *Ann* the Prophetess, rejoycing greatly at thy Presence, gave very glorious Testimony of thy Dignity.

O that all Pride were utterly thrown down in me, *Amen, Amen.*

*Ejacula*



*Ejaculations upon the Life and Passion  
of our Saviour Jesus Christ, conti-  
nued.*

**O** Jesus, Praise, Honour, and Glory  
be to thee, who staying in the  
Temple, wert for the space of three  
days with great grief sought by thy  
devout Mother, and at length with  
great joy found by her sitting in the  
midst of the Doctors, hearing them  
and proposing Questions to them.

Would to God thou wouldest give  
and communicate thy self in such sort  
unto me, that I might never be sepa-  
rated from thee, nor ever be deprived  
of thy Comfort.

**O** Lord, who hast not disdained to  
come to the River of *Jordan*, and en-  
tring into it, there to be Baptized by  
thy Servant *John* the Baptist.

Who likewise for our sakes abiding  
amongst wild Beasts in the Desert,  
and fasting Forty Days and Forty  
Nights, and persevering in Prayer,  
hast

98      **A Weeks Preparation**

hast permitted thy self to be tempted by Satan.

And overcoming him, hast been honored with the Ministry, and service of Angels.

Give me Grace, O Lord, that I may constantly persevere in Prayer, and let no temptation, I beseech thee, defile me, but rather let Temptations purge me, and joyn, and unite me unto thee, that I might adhere to thee alone, so that I may receive from thy hand chearfully all kind of adversity.

Grant that I may embrace all men with chearful Love and Charity, and readily forgive those that offend me.

O sweet Jesus, who coming to *Jerusalem* in a meek and gentle manner, didst ride upon an Ass, and amidst the Praises which were sung by the People that come to meet thee, didst pour forth Tears bewailing the ruin of the City, and destruction of those ingrateful Souls.

Grant that I may never prefer any thing before thee.

O my Jesus, who in *Jerusalem*, according to the Law, didst eat the Paschal Lamb with thy Disciples, and leaving them an Example of Humility and Charity, kneeling upon the ground, didst wash their Feet, and having washed them, didst wipe them with a Towel.

Would to God this Example might pierce my Heart, and utterly throw down in me all Pride and Loftiness.

O Jesus, who with an unspeckled Charity hast instituted the Sacrament of thy Body and Blood.

Grant, that when I come to that Table of Life, I may with a chaste affection, singular Humility, and purity of Heart receive thee.

Grant that thy Word may be truly pleasing unto me, and sweeter than the Hony and the Hony-comb to my Soul.

Who going forth with thy Disciples beyond the River *Cedron*, didst enter into a Garden, where thou foresawest thou shouldest be taken.

O that I could utterly forsake my own will, and always love and follow thine!

O Jesus, who immediately before thy Passion didst begin to fear, to grieve, and to be sad, taken upon thy self our weakness.

Who falling upon the ground, prayed unto thy Father, and humbly offeredst up thy self wholly unto him saying, *Father thy will be done.*

Grant that I may with a quiet Mind, receive all things as from thy Hands, and that I may find help and assistance from thee.

O Jesus, who didst lovingly kiss the Traytor *Judas*, coming deceitfully to thee.

Shewing by the calmness of thy countenance, and sweetness of thy words, that thou didst love him.

Grant I may shew my self loving and mild to all mine Enemies.

That I may Pardon them from my Heart, howsoever they shall offend me.

O Jesus; who did permit thine Enemies most furiously to lay their Sacrilegious hands upon thee: And being cruelly bound by them, didst not revenge, but mildly endure the Reproaches, Blasphemies, and Injuries wherewith they did most wickedly affront thee.

Who did restore and heal the Ear of *Malchas* one of thy furious Prosecutors, cut off by *St. Peter* thy Disciple.

That rendring good for evil, the Riches of thy Mercy and Mildness might shine forth to us.

Grant, I beseech thee, that the desire of revenge, may never have place in my Heart.

O that thou wouldst bestow upon me the Grace of true Patience. *Amen.*

*Ejaculations upon the Life and Passion of our Saviour Jesus Christ, continued.*

O Jesus, who suffered thy self to be led bound as a Malefactor  
and



102      **A Weeks Preparation**  
and Thief by a Troop of Souldiers  
unto *Annas*, and to be presented be-  
fore him.

O unspeakable Mildness of my Re-  
deemer.

Grant, O Lord, that these Exam-  
ples of thy Virtues may shine in me  
to my Good, and thy everlasting  
Glory.

*St. Peter*, one of the chief of thy  
Apostles, thrice denied thee, and yet  
thou most mercifully looked upon  
him, and provokest him to Repen-  
tance, and to shed tears for his Of-  
fence.

O that it might please thee in like  
manner to look upon me with that  
lovely eye of Mercy.

That with due tears of Repentance,  
I may bewail my sins past.

And having bewailed them, may  
not hereafter any more return to them  
again.

O my Jesus, who by the wicked  
*Jews* was proclaimed guilty of Death;  
and without cause condemned.

That

for the Sacrament: 103

That by thy unjust Condemnation thou mightest deliver us from the guilt of our Sins, wherewith we were justly attainted.

Grant that I may imitate thy Meekness and Patience.

Grant that I may be truly subject to my Superiours, and all Powers over me ordained by thee.

That I may obey my Equals, and love and honour all Men.

O my Jesus, who being stripped naked in the Palace and bound to a Pillar, did suffer thy naked and immaculate Flesh to be rent with most cruel Scourges; that with thy Sores thou mightest heal our Wounds.

Thou art indeed that living Stone, rejected by Man, but chosen by God.

Grant that I may now patiently suffer the Scourges of thy Fatherly Correction.

For they cloathed Thee, the King of Glory, with a Purple Garment for the greater affront.

They

They fastened upon thy Divine Head, a Crown of Thorns.

They put into thy hand a Scepter of Reed, and kneeling down in a scornful manner, saluted thee, saying, *Hail King of the Jews.*

Plant, I beseech thee, in my heart the memory of thy Passion.

O Jesus, who being declared Innocent by *Pilate* thy Judge, didst not refuse to hear the furious Out-cries of the *Jews*, by which they demanded that thou shouldest be Crucified.

Who, being led out with Two Thieves, didst carry the Cross with great pain upon thy sacred and torn Shoulders, and did not refuse to be driven forward, to be urged, and hastned.

And being weary and breathless, didst languish under thy burden.

Give me Tears of devout compunction, and of holy love, which may melt my hard Heart, and make it grateful unto thee.

That I may love thee alone, and rest in thee only. Grant

Grant that with fervent Devotion I may embrace all Crosses: And may humbly follow thee unto death.

Who having thy shoulders bruised with the weight of thy Cross, didst at length arrive weary at the place of Execution.

Where Wine mingled with Gall was offered thee to refresh thee.

Who being naked didst not refuse to be rudely stretched out upon the Wood of the Cross, and cruelly fastened with Nails upon the same.

Grant me, O Lord, that with a faithful and grateful Mind, I may consider this thine unspeakable Charity, with which of thine own accord thou didst stretch forth thine Arms, and willingly offeredst thy Hands and Feet to be pierced.

Who didst hang (thy Hands and Feet being pierced) three hours upon the shameful Wood of the Cross, and shedding in great abundance thy precious Blood, didst endure unspeakable Torments throughout thy whole Body.

## 106      A Weeks Preparation

O sweet Jesus, who wast so good even to those that were so wicked; that for, the very same Parties who did Crucifie thee, thou didst pray unto thy Father, saying, *Father forgive them, for they know not what they do.*

Give me, I beseech thee, the Grace of true Meekness and Patience, by which I may according to thy Commandment and Example, love mine Enemies.

Who didst embrace Death; and recommending thy self to thy Heavenly Father, bowing down thy venerable Head, yieldest up thy Spirit.

Truly thus giving thy Life up for thy Sheep, thou hast shewed thy self to be a good Shepherd.

Thou didst die, O thou only begotten Son of God! Thou diedst, O my beloved Saviour, that I might live for ever!

O how great hope, how great confidence have I reposed in thy Death, and in thy Blood!

I glorifie and praise thy holy Name



acknowledging my infinite Obligations to thee.

O sweet Jesus, who being with great Lamentation of thy Friends, taken down from the Cross, wouldest be anointed with precious Ointments, was wrapt in fine Linnen, and buried where no man was buried before.

O Jesus, Praise, Honour, and Glory be to thee, O Christ, who forty days after thy Resurrection being expired, didst gloriously ascend into Heaven in the sight of thy Disciples, where thou sittest at the right hand of the Father, blessed for ever.

O that my Soul might always languish on Earth, and ascend and aspire towards Heaven!

And seek, and favour those things which are above in Heaven, and not those things which are here upon Earth.

O my most merciful Lord God, grant that according to thy Will, I may so innocently pass the course of this miserable life.

That

108      A Weeks Preparation

That my Soul departing out of the Prison of my Body, I may be vested with thy Merits, and Virtues.

And be received into thy everlasting joy.

And with all the Saints, I may bless and praise thee for ever, *Amen.*

*A Prayer, for the Preparation to the Holy Sacrament, for Friday Evening.*

O Holy Jesus, I adore thy Mercies, and thy incomparable Love, who for our sakes didst suffer such horrid and sad Tortures, which cannot be remembred without a sad compassion : Pity me, O Lord, pity me, dearest God, turn those thy Merciful Eyes towards me, O most Merciful Redeemer; for my sins are great, like unto thy Passion, full of Sorrow and Shame, and a burden too great for me to bear: Lord who hast done so much for me, to purchase me  
Blessings

Blessings upon Earth, and an Inheritance in Heaven, now only speak the Word, and thy Servant shall be whole; let thy Wounds heal me, thy Virtues amend me, thy Death quicken me; and now that I am about to address my self to come to thy Table, O Lord; O that I might have such a sweet remembrance of thy love, to encourage my hope, to excite me to all my Duty, and put an humble Confidence in me to look up unto thee again for thy Pardon, and for the grace of thy holy Spirit, to enable me to please thee better hereafter. Multiply thy Blessings unto me, sweetest Jesus, increase in me true Religion, sincere and actual Devotion in my Prayers, Patience in Troubles, and whatsoever is necessary to my Souls Health, or conducing to thy Glory, and to such a Blessed Union with thee, that I may never more live unto my self or to the World, but to thee only; and by the Refreshments of an holy hope, I may be led through the Paths of a good life

## 110 A Weeks Preparation

life, to the possession of thy Kingdom  
O blessed Jesus, who livest and reign-  
est ever one God, World without end,  
*Amen.*

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## Saturdays Meditations in the Morning

*Upon the most Holy Sacrament.*

**W**HAT a deal of cost and pains  
do we bestow upon these  
wretched Bodies of ours, only to  
make them pleasing and lovely to the  
Eye of some beholders, as miserable,  
perhaps, as our selves: and yet when  
we have done all, we are (it may be)  
no better than hard favour'd, and un-  
handsome Creatures, and contemptible  
in those Eyes from whom we desired  
most approbation, whatever there-  
fore becomes of the outward-man, let  
it be my care, that my Soul be vested  
with my Lord Jesus, that I may come  
holy

for the Sacrament. III

holy to thy Table, so shall I be sure to be safe, rich, amiable here, and hereafter glorious.

It was part of our Saviour's Charge upon the Mount, *Take no Care what to put on.* But it must be the main Care of our Lives, how to put on Christ upon our Souls, that we may with pure Hearts come to the Holy Sacrament, when once I have got this on my back I shall say, though in a contrary Sense with the Spouse of the *Canticles*, *I have put on my Coat, how shall I put it off? I have washed my Feet, how shall I defile them?* Now what is more filthy than Man conceived and born in Sin? And what is more clean and beautiful than our Saviour Christ, conceived of the Holy Ghost? *My well Beloved is white, and well coloured,* (said the Spouse) *and chosen out among thousands:* This most sweet and loving Lord then, that was so fair and so clean, was content to receive all the Spots and Filthiness of our Souls, the Pains which our Sins deserved, and

F

that



## 112 A Weeks Preparation

that he might leave our Souls clean and free from them, what a wonderful pity and compassion was it, that moved my Lord to have such a fervent desire for the cleanness of my Soul, that thou should'st with so great charge and loss of thine own Blood bestow it upon me.

Blessed art thou, O my most merciful and loving Lord; all the Angels praise thee, O God, for evermore.

Now when the Solemnity of the holy Eucharist is celebrated, it is a Day when the Sons of God come to present themselves before the Lord, and we maybe sure Satan will also come among them, not only to accuse every unworthy Receiver, but even to tempt the worthiest that receive, tempt him with wandring and worldly thoughts, with flat and dull Affections; yea it may be with Spiritual Pride, with formal Hypocrisy or impure Imaginations, now that we be not entangled in Satans Net, we may prevent, by having our Eyes ever towards the Lord, our Souls fixt and intent upon  
Christ

Christ in the Sufferings of his Passion, the Power of his Resurrection, the Glory of his Ascension, and the Benefit of his Intercession, with the Enlargements of Contrition, of Faith, of Love, of Prayer and Praises. For as often as I think of the Lord's Passion, I presume much of the Love of God, and the Forgiveness of my Sins. He bows down his Head to kiss me. He stretched forth his Arms to embrace me. He opened his Side that I may see his Heart flaming with Love. He is lifted up from the Earth that he may draw all unto him: O my Lord draw me to thy Table, that I may admire and love thee, let me go with the forwardest Affection to testify how much I value thy Kindness, to profess the Sincerity of my Faith to thee, and my most dutiful Love unto thee; and I will render to thee, O my Lord, most hearty Thanks, that thou wilt admit me to that Honour; I will hope in God, for I will yet praise him, who is the Health of my Countenance, and

F 2

my

114      A Weeks Preparation

and my God: Blessed be God, which hath not turned away my Prayer, nor his Mercy from me.

*Repair unto the Prayers of the Church,  
or observe the Directions, pag. 13.*

*A Prayer on Saturday Morning to Jesus Christ, for our due Receiving of the Holy Sacrament.*

**O** All sufficient Saviour, teach me by thy great good Example, Obedience and Submission to thy Divine Will: I humbly beseech thee, so to prepare my Soul to the due Receiving of thy holy Sacrament worthily, that I may thereby effectually feel, taste, and feed on thee, my Saviour Jesus Christ, that I may by thee have Eternal Life: Pardon (O Lord) pardon my unpreparedness to come to so Holy and Divine Mysteries make thy Word and Sacraments always so powerful and effectual in my Heart, that I may thereby be sanctified and renewed unto all Holy Obedience unto thy Will, in the Mortification

cation of my sinful Corruption, renewing of thy perfect Image in me (unto Holiness, Righteousness, Sobriety, Truth, Knowledge, Faith and Temperance.) O blessed Jesus, by thee let me have access to thy Heavenly Father, that by thee he may accept me, who by thee is revealed to me; let thy Innocence and Purity procure Pardon for my Uncleaness and Disobedience: let thy Humility extinguish my Pride and Vanity; thy Meekness extinguish my Anger, and thy Charity cover the multitude of my sins, and that thou wilt with the Hands of thy Mercy immediately after this Life, receive my Soul into everlasting Joy and Felicity, there to reign with thee for ever. *Amen.*

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## Saturdays Meditations in the Evening.

*Upon the most holy Sacrament.*

**O** What shall I do to have my Soul wholly possess with, and inebriated

## 116 A Weeks Preparation

ated by thee; so to enjoy an Eternal Oblivion of all past Evils, and the perpetual Embraces of thee (my only Good) but by coming to thy Holy Communion, and thereto seal the Promises, that I have made to thee this Week, and for the future to live more holy and godly; for the time to come suffer me (thy Justice laid aside) to speak unto thy Mercy, me Dust and Ashes; yet suffer me to speak, being it is unto the Mercies of my God I speak and not to Man; say unto my Soul, I am thy Salvation, but say it so, as it may hear thee say it. Behold the Ears of my Heart are before thee, open them, and say unto my Soul there, I am thy Salvation. Then will I hasten after thy alluring Voice, and catch fast hold on thee. O hide not thou thy Face from me; let me see it tho' I die, least otherwise I die so as never to see it: The Mansion of my Soul is too narrow to entertain Thee; O let it be enlarged by Thee, by my coming to thy Table, for it is  
very



very ruinous, be thou pleased to repair it? *Cleanse me, O Lord, from my secret Sins, and from my presumptuous Wickedness deliver thy Servant.* I have confessed (this Week) my Sins to thee, O my God; and, I hope, thou hast forgiven the Wickedness of my Sins; I do not contend in Judgment with thee; for thou art the Truth; *For if thou Lord shouldest mark Iniquities, O Lord, who shall abide it?* But the true Mediator, whom in thy secret Mercy thou hast manifested to the humble; (and hast also sent him amongst us, that we might by his Example learn Humility) the Mediator of God and Man, the Man Christ Jesus: And this true Mediator was also made known to the Saints of old; that they by the Faith of his Passion to come, as we by the Faith of it past, might obtain Salvation. And it was as he was Man, that he was Mediator; but as he was the Word, so he was no middling Person, because equal to God; and God

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with God, and together with the Holy Spirit, one God. How far hast thou loved us (O thou good Father) who sparedst not thy only Son, but deliveredst him up for us ungodly? How far hast thou loved us, for whom he, who thought it not Robbery to be equal to thee, was made subject, even to Death, even to the Death of the Cross? And therefore do I justly repose strong hope in thee, that thou wilt heal all my Diseases, being my Jesus, else would I despair; for many and great are these my Diseases, many and great they are, but greater is the Cure, which thou hast provided, and well might we have imagined thy Word to have been too remote from having any Alliance with us, and so have despaired of our selves, had it not thus been made Flesh, and dwelt amongst us. *That therefore Christ died for all, that they who live should not henceforth live unto themselves, but unto him, who died for them, and rose again, this is my great Delight,*  
and

and so often as I can be released from other necessary Affairs, I repair to this Pleasure of coming to thy Table ; neither find I, in all these things which I run through, and wherein I consult thee, any place of Settlement for my Soul, save only in thee. Behold, O Lord, I cast all my care upon Thee ; let me live, and I will consider the wonderful things of thy Law. Thou knowest my Ignorance, my Infirmities : Teach me, Heal me, O Jesus, in whom are hidden all the Treasures of Wisdom and Knowledge. Redeem me with thine own Blood, for I meditate on it, I eat it and drink it at thy Table, and it is communicated to others, and being poor I desire to be satisfied therewith, amongst those who eat and are satisfied ; and they shall praise the Lord that seek him.

*Now repair unto the publick Service of the Church, if you have opportunity, if not, observe the Directions, Page 13.*

*A Prayer on Saturday Evening, to Jesus Christ, for our due Receiving of the Holy Sacrament.*

**O** Most sweet Jesus, who to suffer Torments ascended to *Jerusalem* with so great Hast, fill my Heart (I beseech thee) with that Divine Love, that leaving my slow and idle Pace, I may run to meet thee, and so offer up my self wholly to obey and to suffer all thou shalt please to impose or lay upon me. I do renounce all things that are not of thee; whatsoever thou wilt I will, and whatsoever thou wilt not I forsake, and utterly detest in my Heart: O merciful Jesus, make me to proceed from Virtue to Virtue, until I be grown perfect in thee, in holy Exercises, and virtuous Meditations of thy Death and Passion, in following thine own most Holy and Blessed Example; the Blood that ran from thy Blessed Heart, wash my Soul from all Sin and Iniquity, that I may  
come

come holy to thy Table; and there to dedicate my self again unto thee. I am not worthy, I confess, to be seen in thy Sacred Presence, but since thou hast wrought in me a Will to please thee in all things, I desire that I may humbly appear and profess it before thee, and wait upon thee for a Power to do according to the Purposes of my Heart; and purchase to me thy Grace faithfully to serve thee, O my Lord God, my Might, my Life, lead me and feed me in this Mortality, and at the Hour of Death, when I shall be accused before thee, have Mercy upon me: Grant me these Supplications, which I have made to thee this Week; and by thy own and holy Meditation, purchase for me a gracious Life, and a blessed Ending, and after my bodily Death, give me Everlasting Life, with endless Bliss, that I may Reign with thee for ever and ever, in the World to come, *Amen.*

And now having finished your Weeks Devotions? You have the less to do on Sunday Morning;



ing; nothing but to guard your self more strictly against all Temptations, that they prevail not upon you: To this purpose, rise by six a Clock on Sunday Morning, and after your own Morning Prayers, read the Meditations for the Day, and then the Prayer before the Communion at home. If time will let you, read the Scripture, or some good Book.

Then examine the state and temper of your Heart, whether it be tender and affectionately disposed to relenting for your sins with purposes against them, and Resolutions for a holy Life, and trusting on God in our Saviour's Blood for Pardon, and let us have good Will towards all Men, and Charity.

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## Sundays Meditations in the Morning.

*Upon the most holy Sacrament.*

**D**Ost thou rightly understand,  
O my Soul, what this great  
Ordinance means? Behold  
thou art going to Feast with that  
God, who stretches out the Heavens  
like a Curtain, and lays the  
Beams of his Chambers in the Waters,

*ters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind :* What, feast with so Glorious a God ! How happy mayest thou be, if this Sacrament charms thee into a fervent Love to thy dear Redeemer ? But how wilt thou escape, if thou neglect so great Salvation ? Here is represented the greatest Love that ever was vouchsafed to Men : Here the Son of God appears all bloody to affright thee from thy sins : Here Christ is as it were Crucified before thine Eyes ; that, remembring what it was that brought him to his Cross, thou mayest mourn, as one that mourns for his only Son. Here Christ appears laden with all the Blessings of Heaven : Here the everlasting *Trinity* seems to use his utmost endeavours to perswade thee into a Heavenly Conversation. To thy Holy Temple, O my Soul, I am going to renew my Baptismal Vow, and to enter into a Solemn Covenant with God, and faithfully to promise him to resign my  
self

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self entirely to him, to fall out with him no more, to be faithful to him, to vindicate his Glory, and to live up to those Laws which he hath sealed with his own Blood: To this End, thou eatest of his Bread, and drinkest of his Wine, and thus thou sealest the Covenant. Dost not thou remember, O my Soul, how the World was lost by eating of the forbidden Tree? Behold, by eating of this Tree of Life in this holy Sacrament, thou shalt be saved for ever.

Draw near therefore, ye contrite Souls, and behold the Lamb of God dying for those Sins, for which ye have mourned this Week past, for removing that Wrath at which ye trembled; let your Sorrow be turned into Joy, and your Fear into Faith and Hope; go and offer up your best Praises to the Father, who contrived this glorious Redemption; to the Son, who affected it; and to the Holy Ghost, who gives us the Benefit thereof. O the Height and Length, the  
Depth

Depth and Breadth of the Love of Christ! who can sufficiently admire it, that so great a Majesty should stoop so low, and suffer so much, for so poor and so evil deserving Wretches, with purpose to advance us to so blessed a Condition.

Though our Merits cannot reach Heaven, yet our Endeavours may, if unfeigned; we cannot climb Heaven in a Moment, the Way to Happiness is but by Degrees, and as our Saviour tells us, it is narrow too. Every Virtue is a step to Eternity, and he is so much nearer Heaven, in going to this Holy Sacrament. We cannot be too good Proficients in a holy Life, or think that in the smallest Acts of Piety we have enough to carry us to Happiness, and he that either believes or loves his Saviour, cannot think he strives too much to live well; 'tis not a few times coming to his Table, but a constant Progress, that mounts us thither. O! how bad is he, that thinks himself too good to be made better.

The

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The Promises of thy Glory are infinite, O Lord, and yet how carelessly do we embrace them; thou hast shewn us the way unto thy self, and yet we are not only unwilling, but even weary of walking to thee. Alas! are the Joys of thy Kingdom not worth the coming to? Can we think to climb up unto thy Throne by a lame and idle Devotion? How nimbly do we pursue the Vanities of the World, but pretend a faintness in thy Service? We can run after the perishing concerns of this Life, but make little or no progress in coming to thy holy Table: Quicken us, O Lord, and make us more earnest and zealous in thy Service; and as thou hast sent thy Son to bring us to thy self, do thou likewise send thy Holy Spirit to sanctify us for thy self; and then we, who of our selves can scarce move unto thine Altar, will by the assistance of thy Grace run the Way of thy Commandments?

But why so backward, O my Soul  
to



to come to the Table of the Lord, where thou may'st drink Wine and Milk without Mony, and without Price, where thou may'st be satisfied as with Marrow and Fatness, and eat of the living Bread, whereof whoever eats shall live for ever. Hast thou forgot the peremptory Command of Christ, *Do this in remembrance of me?* Is this remembering thy dearest Friend to think of him solemnly but once or twice a Year? Should'st thou not remember him as often as thou hast an opportunity? Should thy Saviour remember thee no oftner than thou dost his Death and Passion, how fearful would thy Condition be? Can'st thou represent his Love too often to thy Mind and Affections? Let us this Day remember our Sins that brought him to the Cross. Art thou afraid of thinking too much of his Love, and consequently of being too Religious? Art thou afraid of being too much enamoured with this Jesus? Art thou afraid that the sight of his broken Body will

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will break thy Heart too much? Art thou afraid that the Sight of his effused Blood will make thee pour out too many Tears, and Prayers, and Praises of his Love; considering how dull, how dead thou art, thou had'st need come frequently to the Sacrament to have thy Affections supplied, and softned with his precious Blood; art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity, too often? The oftner thou dost resort to this Blessed Communion, the greater will be thy Acquaintance with thy best of Friends; no Person more welcome at this Table, than the humble and broken-hearted; and none meet with more favourable Reception than the Poor in Spirit; these our crucified Jesus prays for on the Cross, *Father forgive them.* O come let us go into the House of the Lord, and the everlasting Father will say unto us, *Be of good cheer, your Sins are forgiven you.*

*A Prayer on Sunday Morning (before  
the Communion) at home.*

**O** Blessed and Eternal Jesus, the  
Lover of our Souls; who art  
pleased best in our Love and hearty  
Affection to thee; and would'st have  
us delight our selves in the Thoughts  
of thee; who gavest thy self a Sacri-  
fice for our Sins, thy Body for our  
Spiritual Food, thy Blood to nourish  
our Spirits, and to quench the Flames  
of Hell and Lust; who did'st so love  
us who were thine Enemies, that  
thou desired'st to reconcile us to thee,  
and becamest all one with us, that we  
may live the same Life, think the same  
Thoughts, love the same Love, and be  
Partakers of thy Resurrection and Im-  
mortality; but, O Lord, I am ashamed,  
and blush to lift up my Face towards  
thee, for mine Iniquities are increased  
over my Head, and my Trespases  
are grown up even unto Heaven. I  
have wrought all these great Provoca-  
tions,

tions, which I have confessed this Week, and that in the most provoking manner, doing Evil with both hands, earnestly ; yea, hating to be reform'd, and casting thy Words behind me ; quenching thy Spirit within me, which testified against me, to turn me from my evil Way.

Thus, O Lord, I am become out of measure sinful : And since I have thus chosen Death, I am most worthy to take part in it. This, this, O Lord, is in Justice to be the Portion of my Cup : To me belongs nothing but Shame and Confusion of Face eternally : But to thee, O Lord God, belongeth Mercy and Forgiveness. Though I have rebelled against thee, O remember not my sins and offences, but according to thy Mercy think thou upon me : And now that I am to receive this Day the Blessed Sacrament of thy precious Body and Blood, O Lord, I beseech thee, let thy Holy Spirit by thy Sacrament, seal unto my Soul, that by the Merits of thy  
Death

Death and Passion, all my Sins are so freely and fully remitted and forgiven, that the Curse and Judgment, which my Sins have deserved, may never have Power, either to confound me in this Life, or to condemn me in the World which is to come. For my stedfast Faith is, that thou hast died for my Sins, and risen again for my Justification. This I believe, O Lord help my Unbelief.

Work in me likewise, I beseech thee, an unfeigned Repentance, that I may heartily bewail my former Sins, and loath them, and serve thee henceforth in newness of Life ; and let my Soul never forget the infinite Love of so sweet a Saviour ; that hath laid down his Life to redeem so vile a Sinner. And grant, Lord, that having received these Seals and Pledges of my Communion with thee, thou may'st henceforth so dwell by thy Spirit in me, and I so live by Faith in thee, that I may carefully walk all the Days of my Life in Godliness and Piety towards



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wards thee, and in Christian Love and Charity towards all my Neighbours, that living in thy Fear, I may die in thy Favour, and after Death be made Partaker of Eternal Life, thro' Jesus Christ my Lord and Saviour, to whom be Glory for ever, *Amen.*

*Now repair unto the publick Service of the Church, and let no Pretence interrupt or take us off from any Part of Divine Service.*

*Having entred into the Church with due Reverence, we may at our first kneeling down present our selves to Almighty God, in one of these or the like short Ejaculations.*

**L**ET the Words of my Mouth, and the Meditations of my Heart be now and ever acceptable in thy Sight, O Lord, my Strength, and my Redeemer, *Pf. 19. 14.*

*Or,*

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is  
to

for the Sacrament 133

to come, fit us all for thy Service,  
Rev. 4. 8.

Or,

O most gracious Lord God, give us Grace to take the best Use of our Time in thy House, graciously accept us all, that come hither to present our selves, our Souls and Bodies unto Thee, for Jesus Christ's sake, that vouchsafed to present himself bodily in the Temple for us, in great Love and Humility.

*Meditations upon the Holy Sacrament,  
for Sunday Morning before the  
Prayers of the Church; or after, if  
you have not time before.*

*Kneeling say,*

**O**H! How does this blessed Sacrament add Wings to devout Souls, and wrap them up with St. Paul unto the third Heaven, in an Extasy of Contemplation and Love! And what shall my Soul now lie groveling on the Earth, clogg'd and depress'd with  
Worldly

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Worldly Thoughts with Earthly and Carnal Affections? No, it may not, it must not: Christ is risen, and therefore my Heart, my Spirit, that shall rise too, and seek those things which are above: Even unto thee, O Lord, my Jesus, do I lift up my Soul: My Soul! But how shall I call it mine, seeing it is thine, thine by Purchase, thine, having bought it with thy Blood; yea, is it not thy Spouse, whom thou hast wedded to thy self by thy Spirit thro' Faith? And is not this Holy Sacrament the Marriage Feast? If so, sure then, my Jesus, I was lost in my self till found in thee; and therefore my Soul is now, and not till now, truly mine, in being wholly thine; my Soul dwells not on those Earthly Cymbals, but by them, as by a Ladder, it ascends and lifts up it self unto thy Heavenly Riches: And thus whilst my Body feeds on consecrated Food, Oh! let my Soul be filled with thy consecrated Fulness; whilst my Body tastes their wholesome sweetness, let my

my Soul be satisfied with thy saving Goodness.

O my Lord rebuke Satan, and restrain all earthly and carnal Affections, that they do not once dare to whisper a temptation to a Soul, a distraction to my Thoughts, whilst I am in Communion with thee, in Prayer at thine holy Ordinance: Do thou, O Lord, rule me by thy Grace, govern me by thy Spirit, defend me by thy Power, and crown me with thy Salvation.

Thou, Lord, the Preserver of Heaven and Earth, thou openest thy hand and satisfieth the desire of every living thing, O open now thine hand, thy bounty, thy love, and satisfy the desires of my longing Soul, which I here lift up unto thee.

Thou, Lord, givest Bread to Man from Earth; thou gavest *Manna* to *Israel* from Heaven; Give, O give thyself unto me in this Sacrament, as the true Bread, the heavenly *Manna*, the life-giving Food of thy Church,

G

Thou

Thou, Lord, art now reigning in Heaven ; Oh, do thou now also set up thy Throne in my Heart ; Thou art exalted in heavenly Glory, O manifest thyself in thy gracious presence : In thy heavenly Glory thou art the joy of holy Angels and Blessed Saints ; in thy gracious presence be thou now the reviving of devout Souls, and humble Penitents. O my Love, my Joy, my Jesus, my Lord, be thou present with me in thy Sacrament, present more than by Inspiration ; and make me present with thee, and that more than by Meditation ; even lift up my Soul unto thee in a spiritual, real, and eternal Communion. Oh the load of my Sins, the burden of my Flesh is so heavy, that I cannot of my self lift up my Head, how shall I then lift up my Soul ? Wherefore, O my Saviour, do thou add thy strength to my weakness, thy supporting Grace to my fainting Spirit, and then I will run after thee, and lift up not only my hands, but my heart ; not only  
my



my Eyes, but my Soul unto thee:  
For it is not indeed the Eye, or the  
Tongue, or the Hand, or the Knee,  
but the Soul, which makes the ac-  
ceptable service in Prayer and Praises  
unto God: the Devotion of the Soul,  
that is, the very Soul of Devotion:  
wherefore, that I may present my self  
a living Sacrifice at Christ's Table,  
my best part shall be my first oblation,  
and therefore in the very preparation  
and entrance of this sacred Solemni-  
ty, see, O see, unto thee, O Lord,  
do I lift up my Soul.

*As soon as the Sermon is ended, fall  
upon your Knees, and with all re-  
verence, say,*

**A** Ccept, O Lord, the Sacrifice of  
those my Confessions, which I  
have offered unto thee this Week past  
from my Tongue, made and moved by  
thee to confess unto thy Name: And  
heal thou all my Bones, that they may  
say, O Lord, who is like unto thee? I

am not worthy, O Lord, I am not worthy to come into thy Presence, much less to eat at thy Table the Flesh of the sacrificed Lamb: O let the cry of thy Son's Blood; who offers an Eternal Sacrifice to thee, speak on my behalf, and speak better things than the Blood of *Abel*: For my sins and the *Jews* Crucify'd thee, and where shall I, vile Wretch, appear who have put my Lord to Death, and expos'd him to an open shame; where should I appear before my Saviour, who died for them that have murder'd him, who hath loved them that hated him, who is the Saviour of his Enemies, and the Advocate for Sinners, and all that I do need, and all that I can desire! Thus, O my God, I have confessed before thee, (in this Week,) my sins, and am guilty; and unless thou givest me pardon, it is but just that I perish. But, O Father, grant to me what I have ask'd, even though I deserve it not, and make me to be what thou hast commanded: Give unto

unto me what thou hast designed for me; enable me for the Reception of thy blessed Sacrament, the work thou hast enjoined me to, and bring me to the place which thou hast prepared for them that love thee: That by thy Mercy, having my infirmities covered, and my sincerity accepted, I may at last be admitted into the Joy of my Lord through the Merit of Jesus Christ my blessed Saviour and Mediator, *Amen.*

*Ejaculations to be used before Receiving of the Holy Sacrament.*

*Kneeling say,*

**O** Lord, what is there in Heaven, or what upon Earth, that I would have beside thee?

Even as the Hart doth thirst after the Fountain of Water, so doth my Soul thirst after thee, O God.

My heart is ready, O God, my heart is ready.

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Thou knowest, O Lord, that I love thee, and will bestow my life for thee.

Lord, what wilt thou have me to do !

Grant me to do what thou commandest, and command what thou wilt.

Into thy hands, O Lord, do I commend my Spirit.

O Light of mine Eyes.

O my secure Refuge.

O life of my Soul, my Maker, my Redeemer, and my Preserver.

O joy of my Soul: when shall I love thee with all my heart, with all my soul, and with all my might ?

When shall I enjoy thee ?

When shall I come and appear before the Face of our Lord ?

When shall I fully please thee ?

I will not let thee go, till thou hast blessed me, my life, my love, my desire, my delight, my riches, and all my good.

O that I could always serve thee !

O that I could perfectly obey thee !

Grant me, O my only love, that I  
may

may continually reverence, and adore thee.

O bottomless Sea of Mercy, pardon me all my sins and offences.

Permit me not, O my Lord Jesus, ever to be separated from thee.

Thou only pleasest me, and thee only I desire.

For thy love I utterly renounce all other loves.

For thy love, I wholly yield up my self into thy hands.

O all my Glory! O all my Delight!  
O all my Comfort!

With thy self comfort me, whom nothing else can comfort, or satisfy.

Blessed are they who dwell in thy House, O Lord, they praise thee for ever and ever.

Because one day within thy House, is better than a thousand without.

Holy, holy, holy, Lord God of Sabbath, Heaven and Earth are full of the Majesty of thy Glory.

Teach me, enlighten me, direct me, and assist me in all things, but



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especially at this time, that I may do, or say nothing but what is agreeable to thy Blessed Will and Pleasure.

Too late have I known Thee, O infinite Goodness.

Too late have I loved Thee, O Beauty, so antient, and so new.

Thou wert within me, and I went seeking thee abroad.

But now, that I have found Thee, though late, suffer not, good Lord, that I ever leave thee, *Amen, Amen, Amen.*

*A short Prayer to be said before the Receiving of the Holy Sacrament.*

**O** Lord our God, how wonderful is the tender love, and the loving kindness, which thou in thy sweet Son hast bestowed upon us, miserable and wretched Sinners: No Man's heart is able to conceive it, much less any Man's Tongue able to express it. And now (O Lord) how is it possible for  
me,

me, thy poor sinful Creature, to requite the least part of these thy manifold, great, and unspeakable Mercies; I know and confess that it is not in the power of any mortal Man, or Angel to do it. The only thing therefore that thou requirest at our hands, is to shew our selves obedient and thankful towards thee: Which thing although I cannot sufficiently do; yet Lord, I will endeavour to perform it so far forth as I am able, even from the bottom of my heart, and from the very depth of my understanding. In token and signification whereof, I have at this instant addressed my self to come to this thy Holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jesus Christ, according to thine Ordinance, and to offer unto thee (as my duty is) the Sacrifice of Praise and Thanksgiving, with the rest of thy Faithful Congregation. Now vouchsafe (good Lord) I humbly beseech thee, so to work in my heart

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by thy Grace and Holy Spirit that I may worthily receive these Heavenly Mysteries, to the reviving and refreshing of my sinful Soul, that I may purge out the old Leaven of my corrupt and wicked nature, by hearty and unfeigned Repentance, that I may spiritually eat Christ's Flesh, and drink his Blood by a true and lively Faith, that I may effectually feed upon the Merits of his Incarnation, Passion, Resurrection, and Ascension, by Virtue of thy sweet and comfortable Promises, made unto us in the Word of thy Holy Gospel; finally that I may be partaker of all the fruits and benefits of that most precious and perfect Sacrifice, which he in the Body of his Flesh offered up once for all upon the Cross, for the Redemption and Salvation of Mankind, that through a stedfast and constant Faith in him, it may be available as well for me, as for any others, to the obtaining of free Justification and Righteousness in

in this World, and of Eternal Felicity and Blessedness in the World to come. Grant this (O merciful Father) for the love of thy only begotten Son our Lord; Who having conquered Death, Hell, the Devil, and all his Power, doth now live and reign in the highest Heavens; coequal and coeternal with thee and the Holy Ghost, for ever and ever, *Amen.*

*Ejaculations to be used before Receiving of the Holy Sacrament. Out of the Psalms.*

**H**Ave Mercy upon me, O God, after thy great goodness, according to the multitude of thy Mercies, do away my Offences.

Wash me thoroughly from my wickedness and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before Thee.

Against Thee only have I sinned; and done this evil in thy sight, that Thou mightest be justified in thy saying,

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ing, and clear when thou art judged.

Thou shalt purge me with Hyssop, and I will be clean; thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken may rejoyce.

Turn thy Face from my Sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away, from thy Presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and establish me with thy free Spirit.

Thou shalt open my Lips, O Lord, and my mouth shall shew forth thy Praise.

Lord, I am not worthy  
*St. Matth.* that thou shouldst come  
under my Roof.

I have sinned, what shall I do unto thee, O thou Preserver of Men.



I will take the Cup of Salvation,  
and call upon the Name of the Lord:  
I will pay my vows unto him now  
in the presence of all his People.

Behold, O Lord, Thy beloved Son,  
in whom thou art well pleased.

Hearken to the cry of his Blood,  
which speaketh better things than  
that of *Abel*.

By his Agony and Bloody Sweat,  
by his Cross and Passion, Good Lord  
deliver me.

O Lamb of God, which takest away  
the Sins of the World, grant me thy  
Peace.

O Lamb of God, which takest away  
the Sins of the World, have Mercy  
upon me.

*Glory be to the Father, &c.*

*If you have time while the Priest and  
others are Communicating, Read  
Wednesdays, Thursdays and Fri-  
days Meditations.*

*Immediately before Receiving.*

**I** Come, Lord Jesus, I come: O take me to Thee, for Thou lovest me, and hast prepared a Table for me in the Seat of Love.

O Holy Jesus, I behold thee stretched upon the Cross, with thy Arms spread ready to embrace and receive all Mankind into thy Bosom.

O blessed Jesus, let the Blood that ran from thy blessed heart, wash my Soul from all sin and iniquity, and purchase me thy Heavenly Grace, and Benediction.

O Lamb of God, Thou hast said, that he that Eateth thy Flesh, and Drinketh thy Blood, hath Eternal Life.

Behold thy Servant, O Lord, be it unto me according to thy word.

Lord I am not worthy thou shouldst come under my Roof; and speak the Word, Lord, and thy servant shall be whole.

*After*

*After Receiving of the Bread, Pray.*

**B**lessed be the Name of my Gracious and Blessed Saviour Jesus, for giving me thy precious Body to be the Food of my Soul ; (and grant that what thou hast given me for Remission of my Sins, may not by my fault become the increase of them ;) and now, O God, I humbly present to thee my Body and Soul ; Do thou make them fit for thy Service ; that as I have given my Members to Sin and to Uncleaness, so I may henceforth walk in Righteousness and Holiness before thee, all the days of my life, *Amen, Amen.*

*Before Receiving of the Cup.*

**I** Will Receive the Cup of Salvation, and call upon the Name of our Lord.

O let this Blood of thine purge my Conscience from dead works to serve the living God. Lord

Lord, if thou wilt thou canst make me clean: O touch me, and say, I will, be thou clean.

*After receiving of the Holy Cup, Pray,*

**I**T is finished: Blessed be the Name of our Gracious God; Blessing, Glory, Praise, and Honour, Love and Obedience, Dominion, and Thanksgiving be to him that sitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upon us, direct our steps in thy Ways, strengthen us in thy Fear, confirm us in thy Love, and give us at last the inheritance of thy Children, *Amen.*

Lord, now lettest thou thy Servant depart in peace according to thy Word.

For mine Eyes have seen thy Salvation.

Which thou hast prepared before the Face of all People.

To be a light to lighten the *Gentiles,*

for the Sacrament. 151

tiles, and to be the Glory of thy  
People *Israel*.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

*Ejaculations after Receiving of the  
Holy Sacrament.*

*Out of the Psalms.*

**P**raise the Lord, O my Soul, and  
all that is within me praise his  
holy Name; Praise the Lord; O my  
Soul, and forget not all his benefits.

Which forgiveth all thy sins, and  
healeth all thine Infirmities.

Which saveth thy life from de-  
struction, and crowneth thee with  
mercy and loving kindness.

Which satisfieth thy Mouth with  
good things, making thee young and  
lusty as an *Eagle*.

The Lord is full of Compassion and  
Mercy, long-suffering, and of great  
Goodness.

He hath not dealt with us after  
our



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our sins, nor rewarded us according to our wickedness.

For look how high the Heaven is in comparison of the Earth ; so great is his mercy also towards them that fear him.

Look how wide also the East is from the West ; So far hath he set our sins from us.

Yea, like as a Father pitieth his own Children ; even so is the Lord merciful unto them that fear him.

I have sworn and am stedfastly purposed to keep thy Righteous Judgments.

O hold thou up my goings in thy Path, that my footsteps slip not.

O Praise the Lord all his Hosts, ye Servants of his that do his pleasure.

O speak good of the Lord all ye works of his, in all Places of his Dominion : Praise thou the Lord, O my Soul.

Thou art my God, and I will thank thee ! Thou art my God, and I will praise thee.

O give thanks unto the Lord, for he is gracious; because his Mercy endureth for ever.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

*A Thanksgiving after the Receiuing of  
the Holy Sacrament.*

**O** Lord, thou hast sealed to me the Covenant of thy Grace made to me in, and through, thy Son, and assured me of the forgiveness of my Sins, the power of thy Grace, and the enjoyment of thy Love, upon the Conditions of Faith and Repentance, and of a new Life. O Lord, I humbly crave the daily assistance and help of thy Grace and heavenly Spirit, that I may not look back to *Sodom* with *Lot's Wife*, nor return with the Dog to my old Vomit, but that I may evermore remember the Covenant and Promise, which I have now made at thy Holy Table, and so labour to run forwards in the race of true Virtue and  
Godli-

Godliness that at the length I may win the Prize, and obtain the Reward. Grant me (O most loving and tender Father) never to forget this great love, or cease to remember this dear Lord, but carry the thoughts of him and it, into all my affairs, that they may regulate and direct the actions of my Life, to the promoting his Honour, and expressing my acknowledgments of his Goodness: Thou hast made me, and fed me, and blessed me, and preserved me, and sanctified me, that I might love thee; and thou wouldst have me to love thee, that thou mayest love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy Servants loved thee; that so at last I may partake of his Glory, and enjoy the full manifestation of his love, through his Merits and Mediation, in his Heavenly and Everlasting Kingdom, *Amen.*

Now the God of Peace, that  
brought

brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make us perfect in every good Work to do his Will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be Glory for ever and ever. *Amen.*

*Here rising up, and making thine humble Adoration before the Throne of Glory, say,*

*Hallelujah; Salvation be unto our God, and to the Lamb for ever, Amen.*

*Depart with a glad Heart, and a cheerful Countenance.*

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*Thanksgiving, after the Receiving of the blessed Sacrament: At home.*

**O** Almighty and Eternal God, what worthy praise can I give unto thee, by whose Goodness I was Created, by whose Mercy I was Redeemed, by whose Power I  
am

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am preserved, and by whose Grace I hope to be glorified: And for all other thy Blessings and Benefits which I enjoy both in Soul and Body; and especially for feeding me this Day with the precious Body and Blood of Jesus Christ; I will therefore offer unto thee the Sacrifice of Praise and Thanksgiving, and always praise thy Holy Name. O Lord, I heartily repent me of my many sins, which I have confessed to thee this Week past, and am heartily sorry, when I consider how unprofitably and wickedly, I have spent my life hitherto: I desire, O Lord, to amend what is amiss in me, I earnestly intreat thee further, that whatsoever is in me vitious, or contrary to thy Blessed Will, may by Virtue of this Blessed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy Holy Spirit; let it be to me the absolution of my sins, the confirmation of my Faith, and the  
only



only delight of my Soul. What shall I return unto thee for all thy Love? What shall I give unto my Lord, who hath given himself for me? I have given thee my whole self, and now have devoted all the powers of my Soul and Body to thy Service; and I think my self happy, O blessed Jesus, in the choice I have made for thee for my Lord and Master. I rejoyce in the disposal I have made of my self to thy Service and Obedience, for a World I would not revoke my Consent, to be absolutely Ruled and Governed by Thee, as long as I live. Grant, O Lord, that I may hereafter faithfully follow and serve thee, who hast at this time so lovingly vouchsafed to come to me; and because (through my infirmity) I cannot follow thee as I would, be pleased to assist me with thy power, and draw me after thee, that I may walk in the strength thereof all the days of my life; and at last be brought

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brought by thy Merits to that place of Glory where thou dost reign, together with the Father and the blessed Spirit, for ever. *Amen.*

Behold, thou art made whole, sin no more, least a worse thing come unto thee, *St. John. 5. 14.*

Praise the Lord, O my Soul, and all that is within me Praise his Holy Name, *Psal. 103.*

Praise the Lord, O my Soul, and forget not all his benefits.

Which forgiveth all thy sins, and healeth all thy infirmities.

Which saveth thy life from Destruction, and crowneth thee with Mercy and loving Kindness.

Which satisfieth thy Mouth with good things, &c. with good things

*more than silver & costly as an eagle.*

*The Peace of God which passeth all understanding, the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of Death, Amen. Amen.*

Some

# SOME MEDITATIONS,

To live well after *Receiving the*  
**Holy Sacrament.**

**T**HERE ought to be a special care of our Life after the Holy Sacrament, as well as before, and in receiving: For tho' a Man may come conveniently prepared, yet if we be careless, and look not to our Life, after the Duty is done, we may mar all; but Faith teacheth us, that there is another Life after this, and that there shall be a general Judgment of all our Works, and that we shall receive either everlasting Glory for the Good, or else everlasting Pain for the evil; but in this our corrupt Age, Christians are found to be very weak and feeble in their Faith, and very dissolute and licentious in their lives; because they eat not of his Divine Food; and therefore in the end they

H perish

perish and die for hunger, as the Prophet signified, when he said, *Isa. 5. 13.* Therefore was my People carried away into Captivity, because they had no knowledge of God, and their Nobles perished for hunger, and the Multitudes of them died for Thirst. For this cause hath the wise Physician, our Saviour Christ, (who hath felt the pulse of our weakness,) ordained his most Holy and Divine Sacrament, and for this purpose he hath Instituted the same in form of Meat, that the very form, wherein he did institute it, might declare unto us the effect it worketh; and withal the great need our Souls have of the same. O that Men would understand by this the great necessity they have of this divine Sacrament: By means of this divine Meat, the Soul is united to the Spouse; by this the understanding is illuminated, the Memory quickned, the Will enamoured, the inward and spiritual taste delighted, Devotion increased, the good motions awakened.

awaken'd, our weakness fortified ; and by means of this Divine Meat, we receive strength to ascend up even to the Hill of Almighty God.

But it is a frequent and foul fault amongst many, that so soon as the Sacrament is done, and the Duty ended in publick, they never once look after it more. They leave the Sacramental Disposition, and Devotion in the Church, there they shake hands with it, and bring not any of it home with them. When the Sacrament is done, all is done with them, so they go from it, without any Examination at all, it is never once more thought upon. O let it be your care to make that by after diligence, wherein you were wanting before ; also be careful and watchful to keep up, and maintain that holy and gracious frame of heart in thee which thou acquir'st in, and bringest from the Sacrament with thee. A Man when he finds enlargement, and a gracious disposition of



Spirit in that holy Ordinance, should be of St. Peter's Mind. When, in the Mount with our Saviour in his Transfiguration, *Master it is good being here*: It is good going to this Holy Sacrament as often as you can; Let it be your care in holy affections, by degrees to come to some spiritual height; having gotten up to more than an ordinary, and common pitch, our care should be to keep and maintain what we have gotten at the Sacrament; to keep the sweet meat we bring from this Banquet.

Let us presently begin to do these Good Works, and perform our Vows, while our Hearts are warm with these flames, for to morrow he shall be less able, and perhaps less willing, and if we go not forward we shall go backward; let us sadly reflect upon our former backsliding, and that we have the same frail Natures; and our Enemies the same power, and policy, and greater Malice still: And if we can but pray heartily for Grace to be good

good, it is a great assurance, that we do sincerely desire to be good. And it is the beginning of Grace to wish earnestly for it; Yea, we serve such a good Master as will be pleased, if we do what we can. Let us be doing acts of Religion and Virtue; that will be pleasant and easy, which was thought difficult, only because we had not tried it; besides, by denying our desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, than to satisfy it; and by the success of these first attempts we shall both give experiment of the Grace receiv'd, and have somewhat wherewith to upbraid our Souls afterwards if we grow remiss.

When we feel our Zeal too cool, our Devotion to decay; when we find our selves less sensible of former sins, and when we begin to abate of our watchfulness and care, we must renew our addresses to these Mysteries: For if we receive this Sacrament carefully and often, it is the best means to

make us persevere, and so it must never be omitted too long together.

What tongue is able fully to express the excellency of this most blessed Sacrament? Who can give worthy thanks for so great a Benefit? Who will not be altogether dissolved into Tears, when he seeth the Almighty God united unto him? Assuredly, the more we go about to consider the excellency and virtues of this Sovereign Mystery, the more do we want words to express it; and the more doth our understanding fail us therein.

Now what pleasure, what sweetness, what delightful favours of good Life doth the Soul of the Just Man feel at that time, when he receiveth this Divine Sacrament! there is none other sound heard at that time, but only sweet Songs of the inward Man, vehement burstings out of holy desires, yielding of thanks and uttering of most pleasant words, all tending to the praise of our Saviour Christ, her beloved, There the devout Soul thro'

the

the Virtue of this most holy and reverend Sacrament is altogether renewed and replenished with joy.

There she is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in Hope, and tied fast with bonds and knots of Charity unto her most sweet Saviour and Redeemer, whereby she waxeth daily more fervent in love, more strong in resisting Temptations, more prompt and ready to sustain Labour and Travel, more careful and diligent to do good works, and most desirous often to frequent this holy Mystery. Such are thy gifts (O sweet Saviour,) such are the works and delights of thy Love which thou art wont to Communicate to thy Friends by the means of this Divine Sacrament; and thus thou dost to the end, that we, being filled with these so great and mighty delights should despise all other vain and deceitful delights.

We must endeavour by after-pains in Prayer and Humiliation, to quick-

en and awaken the efficacy of the Sacrament; for this we must know, as a point of great use and comfort, that Sacraments do not always work for the present, but the efficacy may come afterwards. It is in this case as in that, *1 Sam. 10. 1, 6, 9. Samuel anointed Saul, and said, The Spirit of the Lord will come upon thee, &c.* And it was so, that when he had turned his back to go from *Samuel*, God gave him another Heart; the Spirit of God came not upon him in the anointing, but afterwards when he was departed from *Samuel*.

Though the Sacrament works not for the present in the Administration, yet if we be after touched with a sense of our unworthiness, and there-upon awaken our selves, to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it self with blessings upon our Souls, and shall prove effectual and comfortable unto us.

How hardly can we be perswaded,  
O Lord, to forsake the vanishing  
plea-



pleasure of this Life, for thy Glory, and our own happiness? How unwillingly should we lay down our lives for thy sake or the Gospel's, that can so hardly part with one beloved sin in obedience to come to thy holy Table? Thy yoke is easy, and thy Service a perfect freedom, and yet we count thy Sanctuary a Prison, thy Law a trouble, and can scarce sacrifice so much time to our Devotion, as to pay unto thee the Honour due unto thy Name.

Pardon and Pity this corruption of our frames; and teach us while we live, to delight in coming to thy holy Sacrament, for which thou madest us, even to glorify thee; that so whensoever this Earthly Tabernacle shall be dissolved, we may receive our change with joy; and be carried by Angels by an everlasting Inheritance.

Consider now, if there may be found in the whole World, any greater argument of Love, than that Almighty God should give us his own

Body for our spiritual Food and Relief: We may read in many Histories, that some Mothers have (being constrained with extreme hunger,) imbrued their hands in the flesh and blood of their own little Children, to sustain themselves with feeding upon them; and that for the great desire they had to live; but who hath ever read, that any Mother hath fed her Child that was ready to perish and die with hunger, with her own Flesh? Or that she would be cruel to her self, to be pitiful to her Child? Certainly there was never Mother yet living upon the Earth, that ever did such a Deed: But our most loving and sweet Saviour Christ, (passing my Mother in Love, perceiving us to be ready to perish and die for hunger, and seeing withal, that there was no other way to maintain our Lives, than to give his own Life for ours, and his Flesh for ours, cometh down from Heaven, and yielding his Body to be cruelly put to Death, that thou mightest

mightest preserve and sustain thy Life with this Divine Meat; let us be adorn'd with all Virtues after the receiving of the holy Sacrament, that we may inwardly be such as outwardly we seem to Men; and with reason thou oughtest to be much more within than is perceived without, for God beholdeth us, whom we ought most highly to reverence wheresoever we are, and to walk in purity, like Angels, in his sight, for it is a great Providence to lay aside for the service of God, and the business of the Spirit, as much as we can, (at the least twice a day; at Morning and at Night. In the Morning fix thy good Purposes, and at Night examine thy self what thou hast done, how thou hast behaved thy self in thought, word and deed;) because God rewards our minutes which are spent in his service, with long and eternal happiness; and the greater portion of our time we give to God the more we treasure up for our selves, and no  
Man

Man or Woman is a better Merchant than they that lay out their time upon God, and their Money upon the Poor; for he that seeketh any thing else but God, and the Salvation of his Soul, shall find nothing but Tribulation and Sorrow: Neither can he remain long in Peace, that laboureth not to be the least, and subject to all.

Now let us forsake the foolish, and live and go in the way of understanding; now that we have fed and feasted at the Lord's Table; live now no more as we were wont to do; now choose new company and new courses; now become new Men, and go and walk in new ways; it is the very thing that God looks for at our hands after we have been at the Sacrament: So when we have had fellowship with *God* in the Sacrament; in the strength of that heavenly bait, we should lift up our Feet, and go on cheerfully in our Journey towards Heaven.

After thou hast been at the Sacrament,

ment, if Satan or any of his Instruments set upon thee, in any Temptation to any evil or sin, fence thy self with thy Sacramental Vow; say, fo Satan, I was lately at the Sacrament, there thou knowest what a Vow I made to God, therefore I may not do this evil: Wouldest thou have me be forsworn before my God? Should I, that have been at God's Table, and have eaten and drank with him, should I lift up my heel against him that have taken an Oath to be contrary? Avoid Satan! I may not, I will not in any case do it.

When we come from the Sacrament, and not shew the efficacy and power of it, and do not keep our Covenants, and walk the more fruitfully and religiously after it, there follows upon it these two evils.

1. First God accounts such receiving no service done to him. The Sacrament received without following, and answerable Obedience, he reposes and accounts as no service at all to him



him so long as after your Receiving, and eating, and drinking at the Lord's Table, there follows no Conscience of keeping your Covenant, in yielding Obedience to his Word in your lives; now what comfort can we have, in our having received this holy Sacrament, if God accept it not as a Service done to him?

Secondly, we take an Oath solemnly at the Lord's Table to forsake our sins, and to walk in obedience, in the performance of such holy duties, and then afterwards live in our sins still, and in the neglect of those duties still, we horribly pollute, and take God's Name in Vain, and make our selves guilty of spiritual Perjury before God.

Are we not forsworn, if we swear to do such a thing, and do it not? And is it a light thing with us to be forsworn, and that by the Breach of an Oath and Covenant made solemnly with God? And though Men will, yet God will not be forsworn: Wo then

then to that Man that breaks Covenant with the great God of Heaven and Earth, who will not be mocked, who will not be baffled withal, who will be a swift Witness, and a severe Judge against all such as grossly take his glorious Name in vain, and so foully pollute his holy Ordinances.

God hath given every Man and Woman work enough to do, that there shall be no room for idleness; and yet hath so ordered the World, that there shall be space for Devotion. He that hath the greatest business in the World is called upon to spend more time in Meditation, in the dressing of his Soul to come to this holy Sacrament. And thus a Man, who does the duties requir'd, before, in, and after the receiving of the Sacrament, and comes to the Sacrament after that due order, and walks after this Rule, peace shall be upon him, and all the *Israel* of God.

O most wonderful Sacrament! what shall I say unto thee? With what words

words shall I commend thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles: This is the memory of our Lord Jesus Christ, the Testimony of his great Love, the Pledge of everlasting Felicity, and the Treasure of the Christian Life. Now, then, what glory can be greater than this? What gift more precious? What benefit of more value? What greater token of love? Let all the works of Nature keep silence, let all the works of Grace give place; for this is a work exceeding all Works, and a singular Grace above all Graces: Therefore let us serve God in coming to this Holy Sacrament, even all the days of our Life, that this Life being ended, we may live with him for ever.

Now therefore (O most Divine Love) open the Eyes of thy faithful People, open them, I beseech thee, (O most Divine Light) that with the bright Beams of a lively Faith they may know Thee, and dilate their  
hearts,

well after Receiving. 175

hearts, that they may receive Thee into them; that being instructed by Thee, they may seek Thee, repose their trust in Thee, rest in Thee, and finally, by means of this most Holy Sacrament be united to Thee, as Members to their Head, and Branches to their Vine, and enjoy the influence of Thy Grace for ever and ever, World without end, *Amen.*

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*A Morning Prayer on the Week-days.*

**O** Blessed Lord, who art infinitely holy and happy in thy self, and from whom alone I derive the possibility of being either: I prostrate my self before thee, in a humble adoration of thy abundant goodness, and a just confusion at my own detestable ingratitude. Dear God! I most humbly thank thee, that it hath pleased thy goodness to take care of me thy unprofitable Servant this Night past; that thou hast most safely kept  
me

me from all mine Enemies, and hast given me sweet sleep, unto the Comfort of my Body: I most entirely beseech thee, merciful Father, to shew the likegoodness towards me this day, in preserving my Body and Soul, that mine Enemies may have no power over me; O teach me so to walk, that I may never discredit the Honour of my Religion, nor stain the holy Robe which thou hast now put upon my Soul, nor break my holy Vows which I have made at thy blessed Sacrament, and thou hast sealed; nor lose my right of Inheritance, my Privilege of being Co-heir with Jesus.

Give me a deep contrition for my sins past, and a hearty detestation and loathing of them, hating them worse than Death with Torments. Give me grace intirely, presently, and for ever to forsake them; to walk with care and prudence, with fear and watchfulness this day; and all my days, to do all my duty with diligence



gence and charity, with zeal and a never fainting spirit; to redeem the time, to trust upon thy Mercies, to make use of all the Instruments of Grace to work out my Salvation with fear and trembling; that thou mayest have the Glory of pardoning all my sins, that I may reap the fruit of all thy Mercies, and all thy Graces; of thy Patience, and long-suffering, even to live a holy Life here, and to reign with thee for ever in the Kingdom of thy Father; which thou, O blessed Jesus, hast purchased with thy Blood, and sealed by thy Spirit: To which blessed Trinity be ascribed all Praise, Honour and Glory, now and for ever, *Amen.*

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*An Evening Prayer on the Week-days.*

**O** Eternal God, Fountain of Truth and Holiness, in whom to believe is Life Eternal: Let thy Grace descend with mighty power into my Soul

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Soul, that I may make my humble address to thy Divine Majesty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever I have transgressed against thee this day, or at any time before, O cleanse me from my secret sins, and cover my known sins with the Righteousness of thy Son Jesus Christ; remove mine Iniquities far away from thee, and be not angry with thy servant for ever; give me a tender Conscience, a Conversation discreet and affable, modest and patient, liberal and obliging; a Body chaste and healthful, Competency of living according to my condition, contentedness in all Estates, a resign'd will and mortified Affections. That I may be as thou wouldst have me, and my Portion may be in the Lot of the Righteous, in the brightness of thy Countenance, and the Glories of Eternity.

Eternity. Keep me, O Lord, from the destroying Angel this Night; let thy anger never rise against me, but thy Rod gently correct my follies; and guide me in thy ways, and thy Staff support me in all sufferings and changes; preserve me from sharp sickness and sudden surprizes, keep all my senses entire till the day of my death, and let my death be neither sudden, untimely, nor unprovided; and make me to serve thee in the Communion of Saints, in receiving the Sacrament, and in the practice of all holy Virtues, in the imitation of thy holy Life, in Humility, in Charity, in Chastity, and all the Ornaments of Grace, and that I may by patience wait for the coming of our Saviour Jesus, *Amen.*

## ADVERTISEMENT.

**E***Pisteti Enchiridion* made *English* in a Poetical Paraphrase, by *Ellis Walker, M. A.*

A Serious and Pathetical Contemplation of the Mercies of God, in several most devout and sublime Thanksgivings for the same. Published by the Reverend Dr. *Hicks*, at the Request of a Friend of the Authors.

Both Printed for *Samuel Keble*, at the *Turks-head* in *Fleet Street*. The

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